MISSIONARY MAGAZINE;

OR

EVANGELICAL INTELLIGENCER.

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THE

GENERAL ASSEMBLY'S

MISSIONARY MAGAZINE;

OR

EVANGELICAL INTELLIGENCER:

FOR 1805.

WILLIAM P. FARRAND, EDITOR.

VOL. I.

PHILADELPHIA:
PRINTED FOR, AND PUBLISHED BY, WILLIAM P. FARRAND AND CO.
N° 170, MARKET STREET.

1806.

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PROSPECTUS.

THE General Assembly of the Presbyterian Church, at their sessions in May, A. D. 1804, resolved—"That it be recommended to the standing committee of missions to publish a Periodical Magazine, in order to communicate to the people, such religious information as may be interesting and useful; to take early measures for obtaining subscriptions for said Magazine; and pay the profits into the funds of the Assembly."

The standing committee of missions, who now address the public, gave an early and serious attention to the subject of the above recited recommendation. Numerous obstacles, however, not here to be specified, withstood their wishes, and prevented, till lately, the execution of the work with which they had been charged. At length these obstacles have happily been surmounted, and the committee are now to call the attention of the religious public to

THE ASSEMBLY'S MISSIONARY MAGAZINE;

OR

AN EVANGELICAL INTELLIGENCER,

Published under the patronage of the General Assembly of the Presbyterian Church in the United States of America.

It is incumbent on the committee to state the design and nature of the intended publication, and to solicit, in its behalf, that assistance and encouragement which are essential to its usefulness and permanent establishment.

The design of the work is, in the first place, to promote the religious edification of the readers; and in the second, to increase the funds of the Assembly, destined to the support of missionaries and the purchase of books of piety, for gratuitous distribution among the poor; to which funds, after defraying the expense of the publication, the whole pecuniary

income from the Magazine will be constantly added. In both these ways it is hoped and believed that the interests of vital Godliness may, in the end, be materially advanced. If the personal religion of the readers of the Magazine shall be promoted and animated, not only will piety be augmented by this effect produced on their own minds, but also by the effect which will result from the ardent desire they will feel, and the strenuous exertions they will make, to extend and propagate evangelical truth among those who have never as yet felt its influence: and if the success of the undertaking shall equal that which works of a similar kind have elsewhere obtained, the Assembly will shortly be enabled to employ double the means which they now possess, for sending the gospel to those to whom at present it has little or no access; to the Indian of the wilderness, to the depressed African, to the remote settler on the frontier of our country, and to the poor in many other parts of their extensive bounds. These surely are considerations of the most interesting kind; considerations which powerfully address themselves to the conscience and the heart of every individual who loves his Saviour, or who knows the worth of an immortal soul.

That the important objects in view may be obtained, the committee are deeply sensible that all the spirit and the force which they can excite and enlist, and all the prudence and vigilance which they can exercise and employ, will be indispensable, in the enterprize before them. They are resolved, however, not to seek popularity by any questionable means; persuaded that it is only *the truth of God* that he will be likely to bless, or that the friends of genuine piety (to whom under GOD they principally look for patronage) will countenance and approve. It is, therefore, unalterably determined that the Magazine shall realize in its character the import of its title; that it shall be *truly evangelical;* a repository for the distinguishing truths of the gospel, a record of their effects, and an instrument for their extension.

At the time of the glorious reformation, the great principles of the gospel were, by the reformers themselves, reduced to system; in all the leading parts of which they were remarkably agreed. These principles, from the time and circumstances in which they were connectedly set forth, and generally embraced by the protestant world, have received a descriptive appellation.—They have been called *the doctrines of the reformation.* They are the doctrines which have not only been owned of GOD for the consolation and progressive holiness of

those who have cordially embraced them, but in their being remarkably, and almost exclusively blessed, for the conversion of the ungodly, wherever they have been faithfully preached, or otherwise judiciously explained and inculcated. Of these doctrines there may be, and there have been, some modifications and retrenchments, without destroying or excluding their essence. But the more purely and fully they are taught, the greater, commonly, is their salutary operation. They compose the creed of that church of which the General Assembly is the supreme judicatory, and every thing manifestly inconsistent with them must be precluded from the Magazine. It will, notwithstanding, be fully understood, that a ready admission will be given to all discussions which will bear the test that has now been specified, from whatever church, or sect, or denomination of christians, they may come; and without regard to any peculiar terms, or phrases, or expressions, which are the mere symbols or watch-words of a party.

The right of correcting the pieces which are sent for publication, is one which the committee will feel that they possess and will be bound to exercise. Yet they will, of choice, use it as little and as seldom as may be necessary: and when it shall be stated by any writer that what he sends must either be admitted without correction, or else wholly refused, the injunction shall always be strictly regarded, and, when requested and practicable, the article shall be returned.

It is not easy to give a full and correct description of all the kinds of matter that may properly and profitably be admitted into such a miscellany as that which is contemplated. Every thing that shall appear calculated to promote the great ends of the work, under whatever denomination of composition it may be classed, will be carefully sought for, thankfully received, and readily inserted. Variety, however, must, as far as possible, be always consulted. Not that each number of the Magazine can at all times comprehend the same number of subjects; for now one article, and then another, must necessarily be so extended as to forbid such an arrangement: but care will be taken to give each subject its due measure of room and attention on the whole; so that sameness may not cloy the reader, nor persons of different tastes have reason to complain that they are not gratified. The articles which are expected most frequently and generally to appear are the following.—

1. Discussions of a religious and moral nature, calculated to elucidate or enforce some useful or important

point, and in most instances of an obvious practical tendency. Such discussions must usually be short, but in certain cases where length is necessary, they may be divided into parts and extended through several successive numbers.

2. SHORT EXPOSITIONS, IMPROVEMENTS OR APPLICATIONS, OF PASSAGES OR PORTIONS OF HOLY WRIT. These are often highly useful: and the committee trust that among their correspondents they will number some biblical critics, some 'mighty in the scriptures,' and many who are able to give striking and attractive illustrations of certain parts of the sacred volume; and that such persons will often gladly embrace the opportunity to enlighten the minds and warm the hearts of their fellow christians, by the communication of knowledge and sentiment, in this department of the Magazine.

3. SELECTIONS FROM OTHER MISCELLANIES AND BOOKS OF PIETY. It is hoped, indeed, that a large proportion of each number of the intended work will be made up of original composition. But were it practicable, it would certainly not be expedient, to exclude every thing that has before been in print. Many periodical works, of a nature resembling that proposed, are constantly, issuing from the press, both in England and the United States. These have deservedly attracted much attention. But they have become so numerous that there are many individuals who can neither afford to purchase nor find time to read them. The best pieces will be carefully selected from these journals, whether printed at home or abroad, so that the readers of the Assembly's Magazine may, without looking beyond it, be sure to have the marrow of all similar publications. It is especially intended to endeavour to embody and condense all the missionary intelligence contained in other productions, so as to present a correct general view of the state of missions in every part of the world. This it is known will be extremely grateful to many pious christians, who, as they are constantly praying for the prosperity of Zion, cannot but be anxious to know what are her prospects, and into what new regions her boundaries are extending.—Short extracts, also, from other publications than Magazines, and perhaps the whole of some brief tracts of distinguished excellence, especially if they be of recent date, may occasionally appear. It is fully realized that the execution of what is proposed under this particular will require much labour; but the committee have been so fortunate as to engage an editor, whose talents and diligence, with such assistance as they may be able to

afford, will, they think, insure a satisfactory management of this ardous part of their work.

4. A PARTICULAR ACCOUNT WILL BE GIVEN OF THE MISSIONS WHICH ARE CONDUCTED BY THE ASSEMBLY. The importance of this item, in connexion with some considerations already stated, determined the committee to adopt the title under which their publication is to go forth to the world. Narratives of all the missions appointed by the General Assembly and executed under their order, are drawn up, annually, by the missionaries themselves. They are often very interesting and instructive, but are commonly of such length that they cannot be printed with the yearly extracts, nor be even read to the Assembly. Hitherto they have served little other purpose than to edify the members of the committee, and enable them to ascertain the prudence, zeal, fidelity and success, of those whom they have employed. But as they ought to be made public, where there no other ends in view than to direct and encourage the efforts of future missionaries by the example of those now in the field of labour, and to gratify those benevolent individuals who have liberally contributed to support them in their work, so there is this additional inducement, that these accounts will probably have a direct and powerful influence on many readers, in cherishing and strengthening some of the most important principles and dispositions which the gospel teaches and enjoins. A very considerable fund of original materials here offers itself to the committee, to which none but themselves can have access.

5. The Evangelical Intelligencer will, in part, make good its claim to this appellation, by giving as much information as possible relative to all appearances which indicate the progress of vital piety, or what, in this country, have usually been denominated REVIVALS OF RELIGION. Such information, always commands the most earnest attention, and gladdens the hearts of those who know that true religion consists, not merely in excellent forms, an orthodox creed, and a reputable deportment, but demands, as indispensable, the transformation of the heart——a personal cordial acceptance of the Lord Jesus Christ as freely offered in the gospel, and as the whole foundation of the sinner's hope. To obtain the intelligence here referred to, an extensive correspondence will be necessary, and a careful attention to casual information. But the committee contemplate with pleasure one advantage that will be peculiar. For several years past the General Assembly have required annually, from every member composing that body, a distinct

account of the state of religion, within the circle of his personal observation. By taking accurate minutes of these narratives, it will be easy to present a pretty just view of the state of religion from Canada to Georgia.

6. BIOGRAPHICAL SKETCHES OF EMINENT CHRISTIANS will frequently be exhibited. These are well calculated both to entertain and edify the practical believer, who, in pursuing his christian course, is sometimes better directed and more encouraged by a single example taken from real life, than by many abstract and general instructions. An OBITUARY will also find a place, in which the instructive circumstances, attending the deaths of those who have departed in the faith, will be duly noticed.

7. ANECDOTES OF A MORAL AND RELIGIOUS KIND will occasionally be given. They often strike with force, and remain on the mind; and sometimes they produce the most lasting and beneficial impressions and effects.

8. POETRY is an article seldom omitted in any miscellany. Sacred song constitutes the oldest and the sublimest poetry, with which the world is acquainted, and it is still the delight of every devotional mind. It is hoped that the pious readers of the intended Magazine will sometimes be favoured with original verse, which shall breathe the sentiments of their souls, and in which their praises may ascend and mingle with angelic strains.——Selections from the most approved and recent writers, must supply the deficiency of original poetry.

9. THE ORDINATION AND INSTALLATION OF MINISTERS AND THE FORMATION OF NEW CONGREGATIONS will be noticed. Such notice will not only be gratifying to the parties immediately interested, but useful to all who desire to know the state and progress of christian establishments.

10. A LIST OF RELIGIOUS PUBLICATIONS will frequently be inserted in the Magazine. This must be particularly useful to those whose situation does not easily permit them to know what books of merit are, from time to time, claiming the attention of the public. For want of this, a most valuable work may never be possessed or heard of by some who, had seasonable information been given of its character would have gladly purchased and profitably perused it. When any new book or pamphlet is confessedly and eminently meritorious, its character will be announced. Farther than this the committee dare not pledge themselves at present. They have it under consideration, indeed, to give a general review of religious publications in this country. But a decision on this point will depend on circumstances yet to be ascertained.

11. A small portion of the Magazine will be set apart for the insertion of QUESTIONS RELATIVE TO PASSAGES OF SCRIPTURE, AND IMPORTANT POINTS IN MORALS AND RELIGION. There are many who can, and some who wish, to ask questions which they cannot themselves answer.—By doing it they may invite disquisitions useful to themselves and others. Men are sometimes induced to write on a question, on which they are conscious of a ripeness and readiness of thought, when they would have remained wholly silent if the question had not been proposed.

A statement is now before the reader of the design and nature of the Assembly's Magazine, and of the subjects of which it will be a repository, or on which it will contain discussions or give information. On a review of the whole, the committee are ready to ask, what friend of evangelical piety there is, to whom this prospectus shall come, who cannot, and who will not assist them; either by furnishing materials for the work, or by the purchase and patronage of it? To the promotion of a cause, dearer to every real christian than all earthly considerations, the publication is entirely consecrated. From such as are already engaged to afford their whole stock of aid, both intellectual and pecuniary, to works of a similar kind, it would not, indeed, be right to expect any thing beyond the expression of their favourable opinion and their friendly recommendation. But from all who are not excused by this consideration, and who fall within the designation given, it would seem to be reasonable that the committee should look for direct and effective support.

A constant accumulation of suitable materials for the Magazine will be the great desideratum, on which its very existence will depend. A monthly publication of fifty pages is a mouth that consumes much food. Large and renewed supplies are necessary to satisfy its reiterated demands: and if the supplies be not rich and various, as well as large, leanness or distortion will soon be complained of, and death will speedily follow. To drop the figure, no miscellany destitute of inherent excellence, however laudable its design, will long be endured. It must deserve the encouragement which it can rationally hope to receive. To give the Assembly's Magazine a well founded claim to the public regard, the committee have considerately resolved that no efforts of theirs shall be spared: and for their assistance, they here bespeak and intreat the contribution o fall who can throw in any thing, however small, to keep up the fund on which their draughts must be made.

To this, the possession of much literature will not, in all cases, be necessary. By looking over the articles enumerated, it will appear that any man of plain sense and a little education, will often have it in his power to furnish matter that will be extremely useful, particularly in regard to facts of which he may possess a personal knowledge.

But to those who possess both piety and learning, and especially to the ministers of the gospel, the work must be principally indebted. Such persons it is known, can easily support it if they will; and the presumption seems to be strong that the will cannot be wanting. Manuscripts already exist in their possession, from which, if the best and most suitable parts were extracted, a very extensive collection of of materials, would immediately be formed. And without violating christian charity who can suppose, that men who have consecrated their *all* to the Saviour, will refuse, in his service, the transcription of a few paragraphs, or the time and exertion occasionnally necessary to compose a few new ones?

In obtaining subscriptions to the Magazine, receiving the numbers for subscribers, and assisting in the collection and transmission of the monies that shall become due, it is surely not too much to count on the active co-operation of all the ministers, and many of the members of the Presbyterian Church. They are, in fact, equally concerned with the committee in the success of this work; and it is not to be supposed that many of them will withhold from it a service compararitively so small.

The Editor and Publisher is Mr. William P. Farrand, No. 185, Market-Street, Philadelphia, to whom all communications must be made, and whose intimations in all matters relative to the Magazine must be considered as authorized and decisive.

Now to the TRIUNE GOD, on whose blessing every human undertaking depends for success, the committee humbly and fervently recommend this, in which, with views to the promotion of his glory, they trust they have engaged.

Samuel Blair,
Ashbel Green,
Philip Milledoler,
Jacob J. Janeway,
Elias Boudinot,
Ebenezer Hazard,
Robert Smith.

STANDING COMMITTEE OF MISSIONS UNDER THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

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THE

ASSEMBLY'S MISSIONARY MAGAZINE;

OR

EVANGELICAL INTELLIGENCER.

VOL. I. JANUARY, 1805. NO. I.

AN INTRODUCTORY ACCOUNT OF MISSIONS.

THE design of "*The Assembly's Missionary Magazine or Evangelical Intelligencer*," has been stated to be "the advancement of the interests of *vital godliness*," by the edification of its readers, and the increase of funds to aid exertions for carrying Gospel Intelligence to the heathen.

With these objects in view, we begin with giving a general, but brief account, of the most important missionary efforts, so far back, as to exhibit, at least, some indistinct view, of the extent and progress of the christian religion, at the time of the Reformation. We must, of necessity, pass over many circumstances, which we should gladly notice were we not imperiously forbidden to do it, by the nature of our work.

But to exhibit the encouragement held out to those who wish to extend the religion on which their own hopes are grounded, we offer what may be denominated A SKETCH OF MODERN MISSIONS.

The Roman Pontiffs, have, at different periods, since some time in the thirteenth century, engaged in vigorous measures to establish the Papal-Church among the heathen. The orders of St. Dominic, St. Francis, St. Augustine, and the Jesuits, have each laboured to extend their own order under the banners of the Pope. Their early efforts were among the Chinese and Tartars. And though they were not without success, yet renewed zeal and efforts, at different periods after, were barely sufficient to support their

declining interests until near the commencement of the fifteenth century. At this period, wars broke out between the Chinese and other nations in Asia, which almost eradicated the faith which the papist missionaries had inculcated.¶ Near the end of the fifteenth century, as the spirit of naval enterprize increased, the doctrines of popery became extended. They were taught in many parts of the East, and inculcated in the new settlements in the West-Indies, and on the continent of America. They also reigned triumphant in the civilized parts of Europe.

Early in the sixteenth century, in the midst of papal influence and authority, commenced the *Reformation in Europe*. Its doctrines were propagated with zeal, and their extension gave a severe shock to the influence of the Pope. A variety of expedients, were ineffectually used to support his declining cause. In France and England, these expedients were not only unsuccessful, but often undoubtedly operated to defeat their own design. Henry the VIII. THE DEFENDER OF THE FAITH, withdrew from the Romish Church, though he still remained a papist.—In Scotland the reformation gained great accession under John Knox—On the continent, Henry the IV. passed the Edict of Nantz, tolerating the protestants in the free enjoyment of their religion. Under such concuring opposition at home, the Catholics turned their particular attention to foreign countries. The Jesuits, a learned and politic society, were specially devoted to the interest of the church abroad. Many of them became missionaries and propagated the faith with great zeal and success.

About the middle of this century the PROTESTANTS began first to consider the importance of missions, and to feel the duty incumbent on professing christians to co-operate in the support of them. They first sent fourteen missionaries from Geneva to America. The English, also transplanted protestant principles to their new colonies. The Sweeds were equally zealous in extending the borders of the church in Finland and Lapland. The Dutch also began to be actively engaged in establishing the reformed doctrine in their numerous foreign possessions. They educated ministers with this view, and first established a church at Batavia, From this, other Congregations were formed, and Schools were instituted among the natives of Formosa, Columba, Timor, and on the coast of Coromandel; and by the close of the century religious establishments were made in most of their settlements.

In the seventeenth century a missionary association was also formed in England, which received a particular encouragement from Parliament, by an act of organization, and afterwards by donations and other benefactions. But, notwithstanding this particular encouragement from the government, the success of their missionary operations seems to have been very limited.

In the eighteenth century, till near its close, little alteration appeared in the success of Dutch or English missions. William the III. patronized them in England.—In 1771, the Dutch translated the Bible into the Singalee tongue.—Frederick IV. of Denmark, in 1706, planned and sent missionaries to the coast of Malabar. But after all their exertions, little progress, has been made in civilizing and instructing the savage nations, "millions of mankind never heard of the Bible, and the majority never saw it." And, of the eight hundred millions of inhabitants on the Globe, little more than fifty millions are now of the protestant church. Lately, however, more than fifty different societies, for the last several years, have been actively engaged in promulgating the doctrines of christianity. Each of these societies have from one to thirty missionary settlements. Of these, several are in Asia, far removed from each other;—several on the frontier and inland parts of Africa;—a number in the West-India Islands; Greenland, on the coast of Labrador, and a great number dispersed along the frontiers of the United States. Hence appears the extent of our subject. We see, though thousands are yet in darkness, perhaps grounding their future hopes on annihilation, that thousands have heard the sufferings and death of a Redeemer proclaimed by the christian brethren who have visited them. This will doubtless gladden the heart of the philanthrophist, but while it does so, let him extend his view, and, if possible, realize the number who are yet ignorant of the glorious and consoling promises of the Gospel. Let him reflect on the importance of the object before him. Let him even contrast the hardships and sufferings of the savage with civilized refinement; certainly his sensibility will compassionate them. But if he contrast his awfully important situation, who is without God and the means of knowing him, with that of an enlightened christian, to what exertion will it not stimulate?

MODERN MISSIONARY SOCIETIES.

THE SOCIETY OF UNITED BRETHREN, OR MORAVIANS.

THIS society has been organized about eighty years, and is now greatly distinguished for uniform and unremitted diligence, in trying to bring seasonable and salutary instruction to those who had not enjoyed the divine light of the Gospel.

The following statement of their missionary exertions is taken from their own publications.

STATEMENT.

In 1732, commenced the Moravian missions to the Danish West-India Islands, where they formed settlements, in ST. THOMAS, at New Herrnhut and Nisky:—In ST. CROIX, at Friedensberg and Friedensthal:—In ST. JOHN, at Bethany and Emmaus.

In 1733, commenced their settlement in GREENLAND, at New Herrnhut, Lichtenfels and Lichtenau.

In 1734, commenced their first settlement in NORTH-AMERICA, at Fairfield in Upper Canada, and at Goshen on the River Muskingum.

In 1736, commenced their first settlement at the CAPE OF GOOD-HOPE, by George Schmidt. After the great exertion of this pious man had enabled him to form a small congregation of believers, he went to Europe to represent its flourishing state and obtain the assistance necessary to carry on further exertions. But, to his great surprize and disappointment, the Dutch East-India Company, through motives of policy, prevented his immediate return. In 1792, however, the Dutch Government granted permission to send out three missionaries. Since this period they have received protection and much kindness from the government, and have been enabled to form a new and flourishing settlement at Bavian's Kloof.

In 1738, they began to form settlements in SOUTH-AMERICA, among the *Negro Slaves* at Paramaribo and Sommelsdyk, also among the *Free Negroes* at Bambey, on the Sarameca, and among the *Native Indians* at Hope, on the Corentyn.

In 1754, they formed two settlements in JAMAICA, in Elizabeth's parish.

In 1756, they began their settlements in ANTIGUA, at St. Johns, Grace-Hill and Grace-Bay.

In 1760, they began their settlement in the EAST-INDIES, near Tranquebar, at Brethren's Garden.

In 1764, they first commenced their settlements on the COAST of LABRADOR, at Nain, Okkak and Hopedale.

In 1765, they began their settlement in BARBADOES at Sharon, near Bridgetown.

In 1765, they also formed a settlement in the RUSSIAN PART OF ASIA at Sarepta.

In 1775, they began their missionary establishment in ST. KITTS at Basseterre.

In 1789, they began a missionary establishment in TOBAGO at Signal-Hill, which they further supplied in 1798.

The above is a pretty general account of the missionary establishments which have been undertaken by this Society. It is, however, to be remarked that they have formed several settlements, which have not been enumerated, but may be called branches of some of those above mentioned.

The Moravian Society is not numerous, neither is it wealthy. But 'their ardent desire to promote the salvation of their fellow-men' seems to have enabled them to overcome a multitude of obstacles. The present expence of their missions is between five and six thousand pounds sterling. This sum is large considering the number and ability of the society. But hitherto the brethren have been enabled to meet it by the following means. Besides the contributions they collect from their own society, they solicit and have often received liberal donations from other societies. They have also frequently sent to Labrador with their missionaries such articles as are useful, with which they have carried on a small trade with the natives by bartering for skins, bone and oil. This trade has not answered the sanguine expectations which were first formed, but still the brethren have derived some assistance from it. "As to mental qualifications, in the choice of missionary labourers, much erudition is not required." "To be well versed in the sacred scriptures, and to have an experimental knowledge of the truths they contain, is judged indispensably necessary." They receive no salary but are supplied with every thing necessary for their support.

THE LONDON MISSIONARY SOCIETY.

This society was instituted in the year 1795; which may be considered an important era in the history of modern

missions. At the first meeting of the society two hundred ministers, of different denominations, met together, and with unanimity resolved, "to send missionaries to Otaheite, or some other of the South-Sea Islands; and that, as soon as possible, missions should be attempted to the coast of Africa, or to Tartary, by Astracan; or to Surat on the Malabar coast, or to Bengal, on the Coromandel coast, or to the Island of Sumatra, or to the Pelew Islands, as Providence might direct."

These exertions of the society have been made instrumental to rouse many to a spirit of competition for the extension of the blessings of the Gospel. Since the society was organized it has received great assistance from the public: in 1796 its funds amounted to near twelve thousand pounds. This year the society purchased the ship Duff, on board of which, in August, 29 missionaries embarked for the Islands in the south seas. Nineteen of them were left at Otaheite, nine at Tongataboo, and one at Marquesas. In the following August, 1797, six other missionaries, were sent to the Foulah country in Africa. In December following, 1798, several others were sent out, who were taken by a French privateer and never reached the place of their destination. This year eleven of the missionaries left Otaheite and went to New Holland; the society also sent Mr. Kicherer, Doctor Vanderkemp, Mr. Edmund, and Mr. Edwards, to the Cape of Good Hope. There are now employed two missionaries in Canada, one in Newfoundland, one in India, and several have lately been sent to Otaheite, who, in all, amount not less than eighty.

BAPTIST MISSIONARY ASSOCIATIONS.

The Baptist Missionary Society in London was instituted in 1792. They have also a Northern Association, a Northern Evangelical Society, and several others in Great Britain, which have enabled this sect of christians to make great and successful exertions in preaching the glad tidings of the Gospel in foreign countries. In India they have a number of active missionaries, who have collected congregations at Calcutta and Serampour, but spend much of their time in travelling into different parts of those extensive regions to preach the gospel wherever occasion offers. They have translated the New-Testament into the Bengalee Language, one edition of which they have distributed and have another nearly completed. They have also established a respectable Free-School at Seram-

pour, which is calculated to facilitate and encourage an understanding of the holy scriptures. In the United States there are also several Baptist Associations of much respectability. *The Massachusetts Baptist Missionary Society* held their first meeting in Boston, the 26th of May 1802, at which time it was resolved, that "the Rev. Messrs. Isaac Case, John Tripp, and Joseph Cornell should be appointed Missionaries." "The two former to visit the new settlements in the District of Maine and New-Hampshire; the latter to visit the new settlements on the north westerly parts of New-York, and the adjacent settlements in Canada." The accounts which have since been received from these gentlemen, particularly from Mr. Cornell, are highly gratifying.

A new society has also been established in this city called

THE PHILADELPHIA BAPTIST MISSIONARY SOCIETY.

THIS new establishment was organized in October 1804. "It has for its priminary object the establishment of a mission among the *Settlers* of the country; nevertheless, they will extend it to the *Aborigines* of this country when found convenient." The officers of this society are chosen annually in October, and they meet half-yearly. At their meeting in October last the Revd. Doctor Rogers of this City was chosen Treasurer, and to receive donations from the pious and liberal to aid in increasing their small funds.

The DUTCH REFORMED CHURCH, since 1789, have made annual collections for missionary purposes. The Classis of Albany was constituted a missionary Committee and their collections have lately enabled them to support six missionaries on the frontiers and in Upper Canada.

The EPISCOPAL CHURCH have also made collections for the same purpose since 1792. It was first attempted by the church in General Convention, but it has since been left with the Conventions of each state to make such arrangement as they find most conducive to the general object.

The New York convention now supports three missionaries.

The society of Methodists have been actively engaged for several years past in preaching the gospel in the West Indies. Their labours are represented as successful in many instances but they have often met with opposition. This opposition has, in some instances, proceeded from the Government. It has

been enacted that a person should be liable to a fine of fifty pounds and five months imprisonment, who should preach the gospel without authority from the Church of England, or who should permit such person to preach in his house, or one who should even attempt to teach. Several have suffered fine and imprisonment under this law.

MISSIONARY SOCIETIES IN SCOTLAND.

These are the Edinburgh, Glasgow, Aberdeen, Paisley, Stirling, Greenock, Dundee, Perth and Kelso, Societies; all of which were founded in 1796. Several of them have chosen to connect themselves with the London Missionary Society, and several have prefered acting separately. Most of them have been very zealous in the cause of missions. They have not only sent preaching into the less frequented parts of the kingdom, but have also directed their operations to the South-Seas and Africa. The most imorptant however, have been the Edinburgh Missions to the Russian part of Tartary. By a letter from Karass of Oct. 3rd, 1803, it appears that they "propose to redeem a number of young persons from slavery, and to teach them the Tartar Circassian, English and Russian Languages, and the principles of the christian religion." The missionaries also propose to translate the scriptures and some other religious tracts, into several of those languages. They also mention their hopes to be able to circulate these tracts in the eastern parts of the Turkish Empire, in the Turkish and Arabick languages. The Emperor Alexander is friendly to their views in his dominions; and considering the well adapted means which they employ we cannot but hope it will please God to support his work in their hands.

(To be continued)

THE LIFE OF DOCTOR JOHN WITHERSPOON.

Doctor Witherspoon was born at Yester, a few miles from Edinburgh, on the fifth of February, 1722. His ancestry was respectable, he being lineally descended from the Rev. John Knox, "The prime instrument in spreading and establishing the reformed religion in Scotland." His father was minister of the parish of Yester, a man of exemplary piety, and eminent as a critical scholar. The education of the son was such as might be expected under the direction of such a father. He early acquired a fondness for literary pursuits, with a love for accurate investigation, and a noble simplicity, which have since characterised him in the various scenes of his life.

When very young he was sent to the public school at Haddington. Here he was distinguished for assiduity in his studies, and for possessing a quickness of perception, and correctness of judgment.

At the age of fourteen he was removed to the University of Edinburgh, where he continued till the age of twenty-one. During this time, while attending the different professors with his companions, some of whom have since appeared in the highest stations in the literary world, his talents and judgment were always noticed, and in the Theological-Hall they were much admired. His correct taste for sacred criticism, added to an uncommon quickness and perspicuity in forming and expressing his ideas, always enforced conviction or incurred pointed opposition.

After leaving the university he was invited to be an assistant minister with his father. But he preferred accepting an invitation from the parish of Beirth. Here he was ordained to the ministry and continued several years. From Beirth he was translated to Paisly. In both these charges he performed his parochial and ministerial duties with a fidelity, which gave general satisfaction. In the last, particularly, his reputation became extensive, and a large party of friends, besides his own people, became warmly attached to him. In the ecclesiastical politics of his country, he was the head of the *orthodox* party. He first gave unity and harmony to their proceedings, and convinced them of the necessity of systematising their operations. Shortly after, he had the satisfaction to witness their respectability, and even success, in the General Assembly. As his popularity extended, a growing, mutual, and affectionate regard was formed between him and his people.

They admired him as a preacher, and loved him as a friend and a father. Soon after this he received invitations severally from Dublin, Rotterdam, and Dundee, to assume the ministerial charge in those places: and also, one from Trustees of the College of Princeton, in New Jersey, to preside over their institution. At first he rejected all those solicitations, thinking it impossible to overcome the feelings of tenderness which mutual fondness had nourished *in his own heart and the hearts of his family and people*. Being, however, strongly urged to come to America by some of his most confidential friends, and flattered by the goodly prospect of extensive usefulness to science and religion, he determined to sacrafice those feelings. He therefore yielded to a second application, and soon after embarked for this country where he arrived in August 1768.

During his presidency at the College he introduced many improvements into the classical course of studies. He adopted a system of education more extensive, scientific, and more particularly *useful* than that previously established. Himself a happy model, as a good writer, and of improved taste on subjects of literature, he taught by his own example. Under his direction the patronage of the College became every year more extensive, and the institution more flourishing, till the event of the revolutionary war.

In 1776 he was chosen to represent the people of New Jersey in the Congress of the United States. He continued a member of that illustrious body for seven years, during which, his name, as President of the College, continued to give celebrity to the character of the institution. As a politician he is well known and his judgment highly commended. The decision, simplicity, and systematic manner, which characterised him in his accustomed walk of life, accompanied him to the councils of the nation. Here his political knowledge and extensive acquaintance with men and things, gave a high value to his opinions. His ready and powerful talents, as a writer, enabled him to correct the biased judgment of opposing party, and to excite the exertions of many, who, through interest or discouragement, had abandoned the common cause. Neither, during this anxious period, did he suffer himself to forget the great object of his profession. He omitted no opportunity of preaching the word of God and of discharging other ministerial offices.

At the close of the national struggle, the Doctor had a wish to retire from Congress and the public duties of the College,

and to spend the few remaining years of his life in domestic retirement. He was afterwards, however, induced to make a voyage to Europe to promote the interest of his favorite institution: but on his return, finding his attention less necessary than formerly, and his years and health not enabling him to support the burden of College duties, he visited it but occasionally.

Doctor Witherspoon had now educated five hundred and twenty three young men, one hundred and fifteen of whom were afterwards ministers of the Gospel. He had the satisfaction to see many of his former pupils filling the first offices of trust under the Government. And on returning one day from the General Assembly of the Presbyterian Church, then sitting in this City, he remarked to his particular friend "I cannot, my dear sir, express the satisfaction I feel, when I observe that a majority of our General Assembly were once my own pupils."

For more than two years before his death he was afflicted with blindness. But while blind he was often led to the pulpit and always displayed his usual strength of mind, and sometimes an uncommon fervor. This bodily affliction, however, weakened his system and hurried on other complaints. But under his sufferings he seemed never impatient and was even sometimes cheerful. He continued in this state till overcome with accumulated infirmities, he died on the 15th day of November 1794, in the 73rd year of his age.

He was buried in the public burying ground in Princeton, where a handsome monument is erected to his memory, with a latin inscription detailing many of the leading events in his life.

THE PLAN AND ADMIRABLE ADDRESS OF THE "BIBLE SOCIETY," TO WHICH A PART OF THE FOLLOWING EXTRACT REEFRS, HAVE LATELY COME TO HAND; FROM WHICH WE HAVE EXTRACTED SOME REMARKS THAT WILL FOLLOW IN THEIR PROPER PLACE.

Extract of a Letter from London, dated August 27, 1804.

"The Missionary Seminary at Berlin I understand is a very valuable institution and likely to be productive of much good. Five young men educated there have lately sailed, or are now about sailing, from Bremen for Charlestown, with missionary views towards the Indian nations: they have gone to that port in consequence of a free passage being offered them by the owner of the ship; and their place is to be matured after arriving in the United States. I mention the circumstance from a persuasion that you will have pleasure in communicating advice or information to them, should a proper opportunity offer through any connexion of your society that may reside in Charlestown.

A society has been lately formed in this metropolis, of Christians of various denominations, for the express purpose of promoting the circulation of the Scriptures at home and abroad: it is countenanced and supported by many characters of eminence and influence, and sanguine expectations are formed of its being rendered extensively serviceable to the cause of religion. An offer of assistance has been made from the friends of the society for the establishment of a similar society in Germany, which has been cordially accepted, and it is ardently hoped that the flame will spread in many directions. The plan and address published previously, and on the occasion, have been just put into my hands, and I send them to you with pleasure:—it may be the means of giving rise to an institution somewhat similar in your quarter, through the different situations of the labouring class of the community in in Europe and America renders it likely to be more extensively beneficial here."

Extract of a Letter from a member of the Synod of Pittsburg, to a minister of the gospel, in Philadelphia: dated August 8*th*, 1804.

"You may recollect that in the last General Assembly I gave you some account of an Indian named Barnet, who brought

in his little son and left him to the care of our Presbytery to be instructed and prepared for usefulness to his Nation.

This Barnet having spent a few days with us, and had an opportunity to attend with us several times, both in public and private worship, and had considerable conversation with the ministers and other christians, being about to go away, was asked if he did not feel troubled to leave his little boy at such a distance amongst strangers. He replied not half so much as he was troubled about his poor tribe of people who were destitute of the light of the Gospel and the precious privilege we enjoyed in this country.—This he has evidenced since his return home, by his exertion amongst them, as you will see from the following extracts I give you of a letter I received from him, written for him, I think, by a George Fulks, who lives on Beaver in my brothers Congregation. He has been for a considerable time a trader amongst the Indians at Sandukie, and understands their language. Barnet states in the letter that when the Indians were collected at the Lower Town, he addressed them as follows, "God has sent me here this day to speak from the bottom of my heart. Nobody knows but God, what I felt last tuesday night. I prayed to God to instruct me what I should do, as I could not rest in my heart till I spoke to my friends of the Upper Town; and I told all the people in the Lower Town that God urged me to go and speak to the people of the Upper Town. Then some of the Chiefs rose and said that it was right, and that they would go round and see what wampum could be raised to strengthen his speech and the good work of the Great Spirit." They, or the greater part of them, gave wampum to support the cause. Then Barnet and the little Cornstalk rose and went up and made known their errand, for which a number of the people at the Upper Town, came forward and gave wampum to support the cause. My dear friends and Ministers of God, I hope you will remember me to my dear little son whom I have left with you. I hope God will protect you and him. Dear brothers the ministers of God, you must pray for me and my people. My heart is full and my eyes are steady sheding tears, that I cannot say in my letter come. But I should still pray to God to send you as soon as he thinks best, yet I shall look for you in thirty days; and if not then, I hope God has set a day when you and I may meet and shake hands together. As it seems to me, that if God will only remember us, and the ministers of God, who take care of the good work, will pray for us, that I

never will, never will forget them. I know I am a sinner and have a wicked heart, yet I hope God will save my soul."

June, 18th. 1804.

Here BARNET signed his name by a mark.

N. B. On Sabbath last I was called by the Chiefs to come and hear them, accordingly I did, when they all that were at that town, were collected together for society at the house of the Chiefs Long-house, one of the young men rose and spoke, and I think continued his discourse one hour and an half, and then told them to kneel down and pray to God to save their souls.

Signed by GEORGE FULK.

He also mentioned that the quantity of wampum collected was three feet long and as thick as a mans arm. I expect that one of our ministers, Mr. Scott, is this week going to Sanduskie, and we are encouraged to expect some more young Indians will come in with him. At the meeting of our Synod I expect that something further will be done for this needy people, who appear to be by God excited to so much anxiety and concern about their best interest.

Extract of a Letter from New-Hartford (State of New-York) dated October 20th, 1804.

"I attended Synod which met at Troy the week before last. There was a very full meeting. From the conversation on the state of religion in the bounds of the Synod, the aspect of it is still more encouraging than last year. A revival of religion has taken place in the Congregation at Sherburne, under the care of Mr. Joshua Knight, a minister of our Presbytery, whom we ordained and installed in March last; he has had forty eight communicants added to his church. Three children of the same parents, but in different families, were brought under conviction at the same time. The attention to religion appeared first among the young."

ON CERTAIN OBJECTIONS AGAINST THE BIBLE.

In accounting for the origin of evil, in attempting to explain the doctrine of original sin, of divine providence, of the freedom of moral action,—in discussing these and some other topics contained, or treated of, in the bible, difficulties of no small magnitude occur. But it ought to be carefully considered and kept in mind, that, properly speaking, *these are not bible difficulties*.. If the bible were wholly set aside, these same difficulties would, in all their force, meet the mind. It is a fact that evil is in the world: It is a fact that we inherit evils from our parents: It is a fact, admitted by all except Atheists, that God governs the world: It is a fact on which all social intercourse among mankind depends, that man is a free or moral agent, accountable for all his voluntary actions—These are stubborn undeniable facts, without the bible. It is not from the bible that we first learn them—They are not something which the bible first of all reveals, or brings to our knowledge and which we should not otherwise be required to believe. Had the bible never existed we must both have *known and believed them*.—What, then, is the just statement in regard to this subject? Simply this—*The account* which the bible gives of these facts, *and the principles which it teaches* in regard to them, the friends of the bible are concerned to vindicate—Nothing more is incumbent on them. As *the facts* are not to be denied, it remains with those who contradict or ridicule what the bible teaches, to teach something better, something more reasonable, more credible, and easier to be received. Let them be put to do this,—They are in reason bound to do it—The facts are to be disposed of by them, as well as by the friends of the revelation. They find fault with the way in which revelation disposes of the facts—Let them then point out a better. Let them take the wide field of conjecture and employ in the service all the powers of imagination. When they have done their best, let their account of these things be compared with that which the bible gives of them. All experience hitherto has demonstrated that whatever real difficulties there may be in what the sacred scriptures teach relative to the abstruse points, they are infinitely less than those which offer when the wit or wisdom of man becomes the teacher—What the bible teaches is credible—What men has ever yet taught, contrary to it, is absolutely incredible, absurd and ridiculous. Consider the doctrines of the Magi and the Gnos-

tics about the origin of evil: recollect the *fate* of the ancient Stoicks, and the predestination of the modern Turks, and you have a fair specimen of what men do in solving these difficulties, when they depart from the scripture. It is among these men, not guided by scripture, that you find sentiments on the points in question, so monstrous as to shock all reason and common sense. Among christians, at least in practice, you do not find them. On the whole, the friends of revelation should always consider what are properly the difficulties of the sacred scriptures, and what are not, and when the enemies of the bible object against the statements it gives, relative to certain doctrines *of natural religion*, let them be required to give better and more consistent statements of their own. And it will deeply concern those who are thinking of entering the school of infidelity, to consider seriously whether, if they reject the scriptures altogether, they will get rid of any of their *speculative difficulties*. They may be assured that they will retain them all, and add unspeakably to the number, whenever they give up their bibles. Whatever is useful in practice, the word of God plainly teaches.—It does not profess to explain things which perhaps our faculties in this world do not permit us fully to comprehend.

ON SANCTIFICATION.

Real christians have often very inadequate conceptions of the gospel plan of sanctification, and suffer much from this cause. They know that the people of God will ever desire a deliverance from sin, and will gradually be obtaining a victory over it. But finding that their own corruptions are very strong and active, they are frequently sunk into great dijection, and are ready to conclude that their state is graceless; and in consequence of this they have no heart to come to Christ to accept the benefits which he has procured for his people, and which he offers and promises to them. Now, though we ought to be very cautious that we do not build up ourselves or others on unfounded hopes and unwarranted comforts, yet let the following remarks on this subject be well considered.

1. It is not certain that no progress is made in sanctification, or that corruption is unusually prevalent, because it is most sensibly perceived. Sin has a blinding influence on the soul, and it often actually prevails the most when it is the least discovered and felt. David for some time after the com-

mission of his great sin seems to have been wonderfully insensible. It is one of the certain and invariable effects of sanctification to make the subject of it peculiarly sensible of sin and desirous of deliverance from it. Sensibility to sin, then, is no evidence that the work of sanctification is not progressive.

2. There is much self-righteousness in our refusing to come freely to Christ, because we see ourselves to be guilty and vile in the extreme, long and deeply polluted by in-dwelling corruption. What is this but making our sanctification, or comparative holiness, a preparation or qualification that may recommend us to the Saviour's favorable notice? What is it but attempting to make our pardon depend, in part at least, on our own worth, or personal excellence; on *something good* in ourselves, and not entirely and without reserve on the righteousness of Christ? But the fact is that our sanctification can never be, in any degree, the meritorious or procuring cause of our acceptance with God. It never was so to the greatest saint that ever existed; and all expectations or imaginations of the kind are so far from being just or commendable, that they are extremely criminal, as derogatory to the free grace of God. They are not to be cherished, but immediately to be relinquished and abhorred. Hence,

3. Whatever be our unworthiness, pollution and ill-desert, we are not only permitted, but commanded, *now and as we are*, to come to Christ for a complete pardon, and an effectual deliverance from sin. This is our immediate and indispensable duty, however great may have been our past vileness. To empty us completely of ourselves, to strip us entirely of self-righteousness and reliance, and to bring us to rest and trust *simply and wholly* on Christ Jesus for justification and acceptance with God, may be, and often is, the design of our heavenly Father in making his people to know so much of the plague of their own hearts. And it is by bringing them most sensibly and affectionately to the Redeemer, as their *all in all*, that the work of sanctification is also most effectually advanvanced: for one appropriating act of faith, one real taste of the pardoning mercy and love of God in Christ Jesus, will more powerfully break and dissolve the heart in penitence for sin, raise a stronger hatred of it, create a greater desire of deliverance from it, and prompt to a more vigilant, vigorous, and effectual contest with it, than all legal fears, legal hopes, and self-righteous endeavours—This is christian experience: This is the gospel mystery of sanctification. "For the love of Christ constraineth us; because we thus judge, that if one

died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves but unto him which died for them and rose again."

MR. EDITOR.

As I understand from the Prospectus to the Assembly's Magazine that it is to contain some extracts from other works, I send you one from 'Master Richard Hooker's learned sermon of justification.' He is so old a writer that to many he will be new. And as he is often refered to, and very justly, as 'The learned, pious and judicious Hooker,' by those who are not themselves friends to the doctrines of grace, it may be useful to exhibit the sentiments of this truly great man in regard to some of these doctrines. If you approve of this extract, perhaps I may send you some others. G.

'I cannot stand now to unrip this building, and to sift it piece by piece; onely I will passe by it in few words, that that may befall *Babylon* in the presence of that which God hath builded, as hapned unto *Dagon* before the Ark.'

Doubtless, saith the Apostle, *I have counted all things loss, and judge them to be dung, that I may win Christ; and to be found in him, not having my own righteousness, but that which is through the faith of Christ, the righteousness which is of God through faith.* Whether they speak of the first or second Justification, they make it the essence of a divine quality inherent, they make it righteousness which is in us. If it be in us, then it is ours, as our souls are ours though we have them from God, and can hold them no longer than pleaseth him; for if he withdraw the breath of our nostrils, we fall to dust: but the righteousness wherein we must be found, if we will be justified, is not our own; therefore we cannot be justified by any inherent quality. Christ hath merited righteousness for as many as are found in him. In him God findeth us, if we be faithful, for by faith we are incorporated into Christ. Then although in ourselves we be altogether sinful and unrighteous, yet even the man which is impious in himself, full of iniquity, full of sin; him being found in Christ through faith, and having his sinne remitted through repentance; him God upholdeth with a gracious eye, putteth away his sinne by not imputing it, taketh quite away the punishment due thereunto by pardoning it, and accepteth him in Jesus Christ, as perfectly righteous, as if he had fulfilled all that was commanded him

in the law: shall I say more perfectly righteous than if himself had fulfilled the law. I must take heed what I say: but the Apostle saith, *God made him to be sin for us who knew no sin: that we might be made the righteousness of God in him.* Such we are in the sight of God the Father, as is the very Son of God himself. Let it be counted folly or frenzie, or fury, whatsoever; it is our comfort, and our wisdom; we care for no knowlegde in the world but this, that man hath sinned, and God hath suffered; That God hath made himself the son of man, and that men are made the righteousnesse of God, You see therefore that the church of *Rome*, in teaching justification by inherent grace, doth pervert the truth of Christ, and that by the hands of the Apostles we have received otherwise than she teacheth. Now concerning the righteousness of sanctification, we deny it not to be inherent; we grant, that unless we work, we have it not: onely we distinguish it as a thing different in the nature from the righteousness of justification; we are righteous the one way, by the faith of *Abraham;* the other way, except we do the works of *Abraham*, we are not righteous. Of the one St. *Paul*, *to him that worketh not, but believeth, faith is counted for righteousness.* Of the other, St. *John*, *qui facit justitiam, justus est;* He is righteous which worketh righteousnesse. Of the one St. *Paul* doth prove by *Abraham's* example, that we have it of faith without works. Of the other, St. *James* by *Abraham's* example, that by works we have it, and not only by faith. St. *Paul* doth plainly sever these two parts of christian righteousness one from the other. For in the sixth to the *Romans* thus he writeth, *being freed from sin, and made servants to God, ye have your fruit in holinesse, and the end everlasting life. Ye are made free from sin, and made servants unto God*; this is the righteousness of *justification: ye have your fruit in holiness*; this is the righteousness of sanctification. By the one, we are interessed in the right of inheriting; by the other we are brought to the actual possession of eternal bliss, and so the end of both is everlasting life.

Accounts from the Missionaries in India are just received, from which we extract the following report of

THE MISSIONARIES TO THE SOCIETY.

Serampore, Jan. 29, 1803.

Dear Brethren,

AMIDST all your and our anxieties for the cause of Jesus in this country, (though perhaps neither your plans and expectations nor ours have been realized in the way we imagined) we see more and more that God is leading us in the right way; and we are not permitted to doubt that he is gradually laying the foundation of a temple in India, in which ten thousand thousand voices shall be heard, saying, *Blessing, and honour, and glory, and power be unto Him who sitteth upon the throne, and to the Lamb forever and ever!*

We will just review a few of the principal circumstances in our affairs, by which you will know a little of the travail and joy of our souls.

THE SCRIPTURES.

Besides the New-Testament, and the first volume of the Old, the Psalms are finished, and part of Isaiah. We have reason to hope that the scriptures are a good deal read in different places, and that their value is more and more appreciated. We continue to distribute a number of Bengalee tracts, and have also been distributing one or two in English, which we hope will not be in vain. Our fount of Nagaree types, which will enable us to print in the Shanscrit, but especially in the Hindostannee language, is nearly compleated: more than four hundred letters are cut and cast, and they will cost us a good sum. We have printed several works in Bengalee for the College, which may be very useful in acquiring the language and manners of the country.

NATIVE BRETHREN AND SISTERS.

Petumber Singho is gone to Sooksaugur, a pretty large place in a very populous neighbourhood, about twenty miles distant. He is building a small house, in order to attempt to raise an interest there; and has apparently been useful to one man, who has been here for baptism. Petumber in his late visit to us, after having been about a month at Sooksaugur, appeared to have grown much in scriptural knowledge

and singleness of heart. The treasure which is in the bible he seems to have apprehended; and says, wherever he opens this book, he finds something to do him good.

Kristno says, he longs with his whole soul to communicate the gospel to his countrymen. The members of his family also appear lively. Rasoo lately said, after a relation had been repeating a long tale of the mahabaret, 'Ah, one line of the bible, containing the news of pardon, is infinitely better than all that!'

Droopodee seems to maintain a considerable attachment to the gospel. Her husband, Petumber, jun. who is suspended from our communion, has lately returned to us, and confesses his sin, praying to be restored.

Unna appears to walk circumspectly.

Kemol, since the exclusion of her husband *Gokol*, has either voluntarily or by constraint absented herself from the means of grace. However, Gokol has for some time expressed much repentance for his sins, and there are hopes of his being restored. Kemol since then has attended upon the gospel.

Peroo and *Bharut*, though they appear to preserve their faith in Christ, yet we fear they are not so anxious as they should be about the means. Peroo says he is obliged to be much from home: and Bharut, being cook to some European, cannot have many opportunities of attending on public ordinances.

Kristno Presaud, a young brahman about nineteen, was baptised on Saturday last. The word of Christ's death seems to have gone into his heart, and he continues to receive the word with meekness. He gave up his friends and his cast with much fortitude, and is the first brahman who has been baptised. His family live at *Dayhotta*, where brother Carey set his foot on shore, and was kindly received by *Mr. Short*.

Boodheesa, a larce or byraggee, from Borobazar, about eight days journey from Serampore, was also baptized on Saturday last. Seeing one of our small tracts in his own country, he was induced to come hither and enquire. He belongs to a body of people who have given up the world, as they say, in search of the true God; having despaired of finding the way of life among Hindoos or Mussulmans. He seems to have received much joy in the news of Christ's death; and in the most pressing manner solicited for baptism, that he might go and make known the news in his own country. He was born a Mussulman, and is near forty years of age.

ENQUIRERS.

Of these, *Byhonta Monoo*, and some others, are gone from us without being admitted to baptism. One or two who appeared to be influenced by worldly motives, we did not encourage to stay at all. *Komal*, the brahman, who has been our Bengalee schoolmaster since Petumber went to Sooksaugur, has excited a good deal of attention to the gospel in the neighbourhood, though he is not yet baptised. He professes to be very anxious that people may not imagine he becomes a christian from worldly interest: he therefore tells them that he is about to become a christian from conviction, and invites all the wise men among the idolaters to shew him whether they can find any way of salvation among the Hindoos. We dare not be confident about Komal; but we cannot help indulging a hope that he is truly in earnest.

OPENINGS FOR THE GOSPEL.

God has heard our prayers, and has given us an entrance into *Calcutta*. We have taken a house there, and brother Carey and Marshman opened it on Lord's day last. The expence of rent only, is near one hundred rupees a month: fitting up will amount to about two hundred rupees more. If we should not gather a congregation of Europeans, yet it opens a door to the natives; and we enter at once into the midst of near a million of souls, having the everlasting gospel to preach.—We cannot help indulging some expectation of usefulness at *Sooksaugur*, through the labours of our dear brother Petumber.—Kristno and Boodheesa set out this morning on a journey, which we hope will not be in vain. Boodheesa talks of many thousands of people being prepared to hear the gospel in his country, whither they now are gone; and seems to anticipate the idea with much enthusiasm of a church being planted, and worship being carried on there.

BENGALEE SCHOOL.

We have just finished a very good brick school-house, which the benevolence of the public here has enabled us to erect, with a house also for the teacher. Nearly thirty Bengalese and Portuguese are here taught the Bengalee and English language.

Our means of support have hitherto kept pace with our wants, which for ourselves are not very great; but for the

printing of the scriptures, the establishment of the school, and for the formation of the whole settlement, have been very considerable. As the cause begins to extend, another source of expence is arising. Petumber at Sooksaugur receives a small stipend as a native missionary. Kristno's family also, during his journey, must be assisted. The attempt at Calcutta is at present expensive, though God may raise us up friends there who will not let the whole fall on the mission eventually. Our English school has gradually encreased, till at length we have thirty-two boarders.

We have been blessed with uninterrupted health, uninterrupted love, and uninterrupted supplies of every earthly comfort. We have very much wanted the help of one or two more brethren; but on Thursday our brother and sister Chamberlain arrived to our great joy, and we desire to be thankful for this addition to our number. May God also give us native brethren full of the Holy Spirit, and plentifully pour out the same on the inhabitants of Bengal!

Finally, dear brethren, we assure you that our residence in this idolatrous nation, has served to heighten exceedingly our regard for the word of God. Oh, how applicable to our circumstances, on many occasions, are the instructions of our Saviour, and the epistles of the apostles to the churches just gathered from the heathen! How glorious is the example of Christ, when opposed to the conduct of Hindoo saviours! How sublime are the doctrines, how pure the morality of the gospel, when contrasted with the doctrines and holiness contained in the writings and exhibited in the lives of the purest Hindoos! And above all, how infinitely worthy of God does the plan of redemption appear, when we compare it with the devices of the heathen! *Therefore, seeing we have this ministry, as we have received mercy, we faint not.* The doctrine of Christ crucified is that which in almost every instance has fixed the attention of those who have been gathered here. It is appealed to by our native friends on all occasions, as that which in itself alone is sufficient to demonstrate that Jesus is the Saviour of the world. United in these glorious truths, and in this blessed work on earth, oh, that we may at length meet you in the worlds of light—you with many, many English; and we with many, many Hindoos and Mussulmans, redeemed by the blood of the Lamb!—Farewell.

W. Carey,
W. Ward,
J. Marshman,
J. Chamberlain.

Extract of a Letter from Mr. Carey to Dr. Ryland, dated,

Calcutta, February 9th, 1803.

I have been much troubled with a violent cough throughout the greatest part of this cold season, and it is now very bad, attended with a troublesome spasmodic affection of the breast. I hope the warm season will remove it, though I fully expect it to return at intervals as long as I live. That excepted, I have good health; and all our family are also well. The past year, and the beginning of the present, have been loaded with blessings to us, though attended with some difficulties. Particulars you will learn from the general letter.

In the beginning of January I went a fortnight into the east country, intending to have paid a visit to the people at Ponchetalokphool, and Juggerdundakatty; but was not able to reach either of these places. However, I had many opportunities of publishing the word, and distributing pamphlets as I went along. I found the people every where acquainted with our names, residence, designs, and books. Some opposed; but many heard attentively.

Last week a letter was received from some natives at Chinsurah, a Dutch settlement, inviting us to go and explain the way of life to them. Accordingly, brother Ward and myself went over on Saturday, and took with us the newly baptised brahman, Kristno Prisaud. We found them to be people of some respectability in the world. They are bitter enemies to brahmanism, and are followers of *Chytunya Nitta*, a man who three or four hundred years ago, set up a new sect in Bengal; reprobated the distinction of casts, and the various idols worshipped by the hindoos. We talked to these people till nearly night, and afterwards gave away in the market-place some testaments, and a great number of small tracts. We returned home, not without hopes that this visit may prove useful.

W. C.

EXPOSITIONS.

BIBLICAL CRITICISM.

We read in John 11. 4. 'This sickness is *not unto death*, but, for the glory of God,' yet in verse 14. it is expressly said, 'Lazarus *is* dead,' and the 17th. and 39th. verses inform us that he continued *four days* in that state.

The word *but* in our translation occasions the appearance of inconsistency, if not contradiction, between the different parts of this story; as it is considered by the generality of readers merely as an adversative conjunction, and intended to intimate that Lazarus would not die. In this passage, however, *but** is of precisely the same import with *except*; and the original may with propriety be rendered, 'this sickness is not unto death, except (ὑπὲρ) on account of, [or for the sake of] the glory of God.' Thus there is an intimation that *Lazarus would die*, but that not his death, but the 'glory of *God*' was the ultimate object of his sickness, 'that the son of God might be glorified by it;' which corresponds perfectly with the event.

If any vindication of this version is necessary, I refer the learned reader to Mathew 17. 8.—20. 23. and Mark 9. 8. in which he will find ἀλλὰ used to signify *except*; and the mere english reader will, undoubtedly, recollect that *except* is the primary object of *but*. In old writers it is commonly used in this sense.

I cannot avoid observing that this text contains a remarkable intimation of the deity of *Christ*: there is a striking peculiarity in the mode of expression:—'for the glory of GOD, that the SON of God may be glorified by it.'—God the Son, was to be glorified.

Z.

* *See J. Horn Took's* ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, *or Diversions of Purley*,—But.

REMARKS ON 1 *Cor.* 15*th, and* 29*th.*

'Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?'

The apostle's object in this chapter is to prove the resurrection of the body in opposition to the doctrine of the Epicureans and Stoics, who denied it. In the course of his argument he refers to the practice mentioned in the verse quoted above, as to something well understood by the Corinthians; but baptizing for the dead has, from various causes, been a subject long involved in obscurity, and perhaps there are few upon which there has been greater diversity of sentiment; and hence has arisen the difficulty generally met with in explaining this passage of Scripture, which it is hoped the following remarks will tend to elucidate:—they are suggested for consideration.

It is well known that, in the early ages of the Church, baptism was considered as emblematical of both the burial and resurrection of Christ; 'as a pledge of future good things, and the type of a future resurrection;' hence persons submitting to baptism were viewed as *eo facto* professing their faith in both the death and resurrection of Christ, and that in consequence thereof they confidently expected the resurrection of their own bodies, and the benefits resulting therefrom. 'I believe that there will be a resurrection of the dead,'* was part of the formula of baptism; and Ambrose† intimates that it was believed that a person dying unbaptized either would not rise at all, or would at least, with difficulty. This sentiment had an extensive influence, yet many deferred application for baptism, until, laid upon a bed of sickness,‡ they apprehended themselves to be near to death, or absolutely despaired of life; and then they desired to be baptized: but it is evident that in such circumstances they could not desire baptism for any benefit they expected from it in this world, but with a view to a future state, and that they might profit by it *after death.* May not the Apostle's question be considered as referring to this conduct of the *Clinici?* and does not the very wording of it encourage to this application? Let us attend to it: Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, εἰ

* 'πιστεύω εἰς νεκρῶν ἀνάστασιν' *Chrysostom.*

† *Vid. Poole.*

‡ *From whence they were denominated* CLINICI.

ὅλως νεκροὶ οὐκ ἐγείρονται;—else what shall they do who are baptized for the dead, if, *being wholly dead*, they are not raised. It will be remarked that this translation differs from our common version; but I apprehend that those who are acquainted with the original will admit that it is more literal. The expression ὅλως νεκροὶ appears to me to designate the *Clinici*, as the persons intended by those who are baptized for the dead; and the question seems to amount to this; 'of what use is it for them to be baptised when they are in hourly expectation of death; or what benefit can they possibly receive from it, if after they are actually dead, they shall not rise again?'

Z.

THE PLAGIARIST.

We are fully of the opinion of the Plagiarist as it respects the materials of books. Scarcely a subject of importance has escaped the attention of many able investigators. It must, therefore, be a just assertion when the P. tells us that the 'labours of the learned' are diffused over so many thousand volumes as to be out of the view of quite the greater part of readers. We are fond of this opinion of the Plagiarist, and doubt not but the happy illustration of it in his No. 1. will be highly gratifying to our readers. At the same time, we would not conceal our fondness for originality from our readers. We are even fond of it in the treatment of the more common subjects. Novelty has a powerful effect to awaken the attention. It sometimes enables to contrast the parts, or to give such new views of a common subject as to make truth appear more fascinating, and to leave an indellible impression on the mind. It always awakens a spirit of research; and this favours activity of mind, which is friendly to improvement, and, we trust, not unfrequently tends to make men 'wise unto that which is good.'

Mr. Editor.

There are so many valuable and important works of pious men, published to the world, which have stood the test of experience and the severest criticisms, that there is but little hope that any thing new can be added, by any attempts at originality equally advantageous to your readers——The great difficulty that attends these labours of the learned, arises from their size and

expence; they are out of the power of christians in the middle and lower ranks of life—To abridge these works then, and afford to our fellow Christians, of this description, the opportunity of reading the substance of books on experimental religion, or containing the contemplation of learned men who have enjoyed much of the divine presence while in the flesh, appears to me to be doing a more essential service to your pious undertaking than to furnish you with new attempts, that may fall far short of those who have gone before us, and so dishonor rather than benefit your Magazine.—If therefore you shall approve the plan, I mean to perform the task for a time, by sending you abridgements, or extracts of works of established character, under the title of

THE PLAGIARIST.

No. I.

Dr. Watts' 'Happiness of separate Spirits.'

The first enquiry then shall be, of the perfection of separate Spirits, in a state of happiness, in knowledge, holiness and joy—Heb. 12. 23rd. 'The Spirits of just men made perfect.' This word *perfect* cannot be taken here in its most extensive, absolute and sublime sense, for in that sense it can belong only to God; he is and must be the sum and centre of all perfection forever. Nor is the word used here in its most sublime sense, in which it may be applied to a treatise, for when the spirits of just men are made never so perfect, the blessed soul of our Lord Jesus Christ, will be more perfect than they; *in all things* he must have the pre-eminence. Col. 1.—18.

Perfection therefore is taken in a comparative sense here, as in many other places of Scripture—So St. Paul, 1. Cor. 8. 6. *I speak wisdom among them who are perfect.* And Phil. 3rd. 15. *Let as many as are perfect be thus minded.*

The word *perfection*, doth not generally imply another sort of character than what a man possessed before; but a far more exalted degree of the same character which he was before possessed of.

The perfection then of the spirits of the just in heaven, is a glorious and transcendant degree of those spiritual and heavenly qualifications and blessings, which they enjoyed here on earth in a lower measure; implying also, a freedom from all the defects and disorders to which they were here exposed, and which are inconsistent with their present felicity.—

These may be branched into

A great increase of knowledge, without the mixture of error.

A glorious degree of holiness without the mixture of the least sin.

Constant peace and joy without the mixture of sorrow or uneasiness.

Part of the happiness of spirits consists in contemplation. Therefore the knowledge of God, the infinite and eternal spirit, is the true felicity of all the ranks of created spirits in the upper and lower worlds.—What unknown and unrivalled beauties are contained in the attributes of his nature! what a heavenly pleasure is it to lose ourselves amongst the boundless perfections of his self-sufficiency and eternal existence, his wisdom, his power, his justice, his holiness, his goodness, and his truth! and what a divine harmony amongst them all!

How does the Philosopher entertain and feast himself with daily discoveries of new wonders among the works of God! what superior glories are seen by the enquiring christian among the greater wonders of his grace! and he receives the discovery of them with superior delight, *for his eternal life is in them.*—John 17. 3. *This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.* To know the Father and the Son, according to the revelation which they have given of themselves in the gospel, is not only the way to obtain life eternal, and consequently the business of the saints below; but the knowledge of this Son and this Father in *their natural glories*, in *their personal character*, in *their sublime and mysterious relations to each other*; and in their *most amazing contrivances and transactions for the recovery of lost sinners*, may be matter of the most pleasing enquiry and delicious contemplation to the angels themselves. 1. Pet. 1. 12. These are the things which the angels desire to look into. And the spirits of the just made perfect are employed in the same delightful work; for which they have much more concern, and a dearer interest in it.—

Oh! happy spirits that are thus divinely employed, and are entertaining themselves and their fellow spirits with those noble truths and transporting wonders of nature and grace of God and Christ, and things heavenly, which are all mystery entanglement and confusion to our thoughts in the present state!

This perfection consists in a glorious degree of holiness—All holiness is contained and summed up in the love and delightful service of God, and our fellow creatures.—Universal bene-

volence runs through the whole kingdom, each spirit wishes well to his neighbour as to himself; and till we arrive there, we shall never be made perfect in love, nor shall we see the blessed characters of it, described in the scriptures, fully copied out in living examples.

In that holy world dwells God himself, who is original love; there resides our Lord Jesus Christ, who is love incarnate; and from that sacred head flows an eternal stream of love through every member, and blesseth all the Inhabitants of that Land with its divine refreshments. Holiness is perfect among the Spirits of the Just, because love is perfect there.

This perfection consists in constant peace and exalted joy, without any mixture of sorrow or uneasiness; and this is joy and peace in perfection.

This world is a fair Theatre of the wisdom and power of God; but it is hung round and replenished with temptations to fallen man proper for a state of trial; soft and flattering temptations, that by the senses are ever drawing away the soul from God and Heaven, and breaking in upon its divine repose and joy; and while we are surrounded with a thousand dangers, we cannot be said to dwell in perfect peace.—The follies and crimes of others afflict the soul of a good man, and put him to pain, as the righteous soul of Lot was vexed in Sodom from day to day with their unlawful deeds. 2 Pet. 2. 8. And sometimes God himself is absent from the soul that longs after him; he hides his face, and then who can behold it? We are smitten with a sense of Sin, and the conscience is restless. We wander from thing to thing in much confusion of Spirit, we go from providences to ordinances; from one word in the bible to another; from self examination and inward guilt, to the blood of Christ, and the mercy of the father; and it may be outward sorrows fall on us at the same time, guilt and judgment attend us at once. Psal. 42. 7. we are kept in the dark for a season and we see not the light of his countenance, nor know our own interest in his love. But the spirits of the just made perfect, are in peaceful and joyous circumstances. They know God, for they see his face; they know that they love him, for they feel and enjoy it as the warmest and sweetest affection of their hearts; and they are sure that God loves them too, for every moment they taste his love, and live upon it, in all the rich varieties of its manifestation.

O what unknown and endless satisfaction of mind arises from the full assurance of the love of God! what tongue can

express, or what heart can conceive the sacred pleasure that fills every soul in heaven, under the immediate impressions of divine love! when the poor trembling doubting believer, that knew himself to be infinitely unworthy of the favour of God, or of the meanest place in his house, shall be acknowledged as a son in the midst of his Father's court on high, and amongst millions of congratulating angels!

No cloud shall ever interpose, no melancholy gloom, no shadow of darkness shall ever arise in those regions; for the countenance of God, like the sun in its highest strength, shall shine and smile upon them forever. And through the whole of their immortality, there shall not be the least interruption of the sweet intercourse of love, on God's side and theirs.

God himself shall never be absent, and then they cannot be unhappy—They behold his face in righteousness and they are satisfied when they awake with his likeness—Psal. 17. 15. When they leave this world of dreams and shadows, and awake in that bright world of spirits, they behold the face of God, and are made like him, as well as when their bodies shall awake out of the dust of death in the morning of the resurrection, formed in the image of the blessed Jesus. That glorious scripture in Rev. 21. 3. 4. be the sense what it may, can never be fulfilled in more glory on earth, than belongs to the state of Heaven. '*The Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.*

The Saints above see their blessed Lord and Saviour in all his exalted glories, and they are with him where he is, according to his own prayer and his own promise: John 17. 24. 14. and 3d. They are absent from the body and present with the Lord. They have esteemed him on earth above all things, and longed after the sight of his face, whom having not seen they loved, (1 Pet. 1. 8.) but now they behold him, the dear Redeemer that gave his life and blood for them, they rejoice with joy much more unspeakable and full of superior glory.

And canst thou hear of all this glory, O my Soul! and meditate of all this joy, and yet cleave to earth and the dust still? Hast thou not often mourned over thy ignorance, and felt a sensible pain in the narrowness, the darkness and the confusion of thy ideas, after the utmost stretch and labour of

thought? How little dost thou know of the essence of God, even thy God, and how little of the two united natures of Jesus thy beloved Saviour? How small and scanty is thy knowledge of thyself, and of all thy fellow spirits, while thou art here imprisoned in a cottage of clay? and art thou willing to abide in this dark prison still, with all thy follies and mistakes about thee? Does not the land of light above invite thy longing and awaken thy desires; those bright regions where knowledge is made perfect, and where thy God, and thy Redeemer are seen without a veil?

And is not the perfect holiness of heaven another allurement to thee, O my Soul? Dost thou not stretch thy wings for flight at the every mention of a world without temptation and without Sin? How often hast thou groaned here under the burthen of thy guilt and the body of death? And art thou so backward still to enter into those peaceful regions where these enemies can never come, and where battle strife are known no more, but perfect and everlasting holiness adorns the inhabitants, with crowns of victory and triumph?

Oh! the shattered and imperfect devotion of the best Saints on earth! oh! the feeble flattering efforts of praise! What poor Hallelujah, we send up to Heaven on notes of discord, and as it was, from broken strings! art thou not willing, O my soul, to honour thy God and thy Saviour, with sweeter harmony? And yet what a reluctance dost thou show to enter into that world of joy and praise, because the dark shadow of death hangs over the passage? Come, awake, arise, shake off thy fears; and let the sense and notice of what the Spirits of the Just above enjoy, raise thy courage, and excite thee to meet the first summons with sacred delight and rapture; giving glory, honour, dominion and praise to him that sitteth on the throne and to the Lamb forever and ever.

THE PHILOSOPHER'S STONE DISCOVERED;

OR

THE TRUE METHOD OF TURNING ALL THINGS TO GOLD.

Recommended to all lovers of pleasure.

ALTHOUGH not personally acquainted with you, yet sincere, disinterested to your desire for your good, induces me to take this method of communicating a discovery of the utmost importance, and worthy your attentive consideration. But it may not be improper first to inform you how I came by it. Some time ago I was greatly distressed with low spirits, and nothing was left untried in order to dispel those dark clouds which continually hovered about me: diversion of all kinds, balls, plays. &c. were the constant antidotes prescribed and tried. But all to no purpose, my hopes were continually disappointed, and my distress continued and increased; till one Sabbath-evening, as I was sitting over the fire, not knowing how in the world to amuse myself on that tiresome day, an old acquaintance, who had heard of my distress, was ushered into my room, my servant having neglected to say I was not at home. At first the conversation went on slowly; we came however, to the point. I told him plainly I was not happy; somehow or other I had not that enjoyment and satisfaction I could wish from the objects around me, and the diversions I went to; though they amused me when engaged in them, yet left me more dull and less satisfied than ever. He looked at me with an eye of compassion and love, and said, in a friendly manner, 'It is in vain to seek the living among the dead. You are seeking happiness where it is not to be found. By having recourse to diversions and amusements, in preference to the strong consolations suggested in the bible, you act as unjudiciously, and shall as certainly be deceived, as if, amidst the sultry heat of summer, you should seek cooling refreshments from a painted tree, and shun the embowering shady covert of a real grove. Truly there is no real solid happiness to be found in the things of this world; its most exquisite pleasures never repay the pains we are at to acquire them. But keeping God's commandments brings a peace which passeth understanding. Therefore I earnestly entreat you, as you value your own soul, reject not that salvation which is freely offered in the Gospel; but rely upon what Jesus Christ has done and

suffered for your happiness, in life, in death, and in that important day, when all the kingdoms of the earth shall be gathered together, and an irreversible doom pronounced upon every one of the race of Adam.'

This roused me a little from my lethargy. I stared at him; Jesus Christ! Salvation *freely* offered! what can these expressions mean? In short, I took him for what the world calls a Methodist, or an enthusiastic fool. I, however, some time after found, through the blessing of God, how far his advice was just. In place of haunting the nests of vice and immorality, and taking up my precious moments in adjusting the benefits of pitiable vagabonds, and throwing in my might to the tax-office for fools, I began to peruse the scriptures of truth was enabled to cry to the Lord, who has promised to give rest to the weary and heavy laden; and now experience that joy and piece in believing which strangers to God know nothing of, and which those who follow the maxims of the world have no conception of. Now I know, that they who are justified by faith, and have peace with God, are the happy ones of the earth; for it is an interest in the divine favour that comforts in life, and supports in trouble, that unstings death, and delivers from the fear of it.—Strength will fail, beauty will fade.—health will decay ;—but the knowledge of Jesus Christ and him crucified, abideth for ever.

Permit me, then, my dear fellow-mortals, while you are giving loose reins to your pleasures, while you are running the same round of diversions, permit me to ask one short question. Are you happy? or how do you hope to be so? I know that the world, that proud sovereign, requires your obedience, and would fain entice you with her empty pleasures to become subject to her tyrannic sway. High-seated ambition which has banished every religious principle from the minds of thousands, calls you to aspire after the favour of the great, the applause of the learned, and the seat of the powerful; much-prized opulence promises you houses, lands, corn, and wine, if you will but forsake all and follow her; above all, pleasure and amusement, with flattering lips, whisper in your ears, that they alone can make you enjoy happiness.

Before you give yourself up to these solicitations, consider a little, I beg of you, three things: 1st. Are you sure that in the hour of calamity you will find such enjoyments reviving

cordials? and will you delight as much in them in the day of adversity, as in that of prosperity? 2*dly*. When sickness comes, death approaches, when you are stretched upon a death-bed, time evanishing from your sight, and eternity full in view, will you look back with pleasure upon the many hours you have spent in pursuit of worldly good? Will they afford you an antidote against the fear of death, and be a rod and staff to comfort you through that dreary valley? And, *lastly*, When the trump of God shall summon you to Jehovah's impartial bar, has the world promised (and will it indeed be able) to protect you in that all-important hour? Will it afford you a sufficient covering from the wrath of an angry God, and heart-searching Judge? and will it procure you an acquittal before men and angels, and an inheritance in the heavenly glory? Alas! my dear friends, what say your consciences? surely if you think but a moment, they *must* answer *all* these queries in the negative. O let me intreat you, then, to consider them attentively? O trifle no longer with your precious souls, or with an awful eternity! As there is but a step between you and death, and none knows the day nor the hour in which he may be called away. O prepare to meet the Lord thy God. Let your first care be to secure the favour of an offended Lord, by betaking yourselves to the only Mediator. Flee to the Saviour, the hope of Isreal, from the wrath to come. Delay not a day in expectation of a longer life, or lingering sickness; you may be too old to live. Take no rest till you have the well-grounded knowledge that your sins are pardoned, God reconciled, and Jesus your Friend, Advocate, and Portion; then you will find such delights in religion, as you would not part with for the pleasures of ten thousand worlds; then you will have the Lord of heaven and earth on your side, to make all things work together for your good; amidst all the vicissitudes of life, you will be happy in having an Almighty, never-failing Friend to go to. In trouble, he will bear your burdens, and support your spirits. You will no longer view death as the king of terrors, but as a welcome messenger to conduct you to your Father's house, and in eternity be blessed with the immediate presence of your God, and sing hallelujahs to Father, Son, and Holy Ghost, world without end! Amen.

THE GOVERNMENT OF THE TONGUE.

The tongue, saith the apostle James, is a fire, a world of iniquity. It is that which no man can tame; it is an unruly evil, full of deadly poison. Humbling as is this description, it is faithful and true.

The time was, when the Christian yielded his members servants to uncleanness, and of iniquity unto iniquity. But now, being made free from sin, he yields himself unto God, and his members as servants of righteousness unto holiness. He is redeemed from his former vain conversation. His tongue from being his shame, becomes his glory. He aims at obedience to the apostolic injunction, 'let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto hearers.'

But, alas! his obedience is imperfect. He forgets that he ought always to watch and pray, lest he enter into temptation. Often he hath said, with David, I will take heed to my ways, that I sin not with my tongue. But in an unguarded hour, he forgets his promise. He grieves the Spirit of God, he wounds his own conscience, he offends his brethren, he hardens the wicked.

Take heed, then, O child of God, that your tongue be your glory: 'The tongue of the just,' saith Solomon, 'is as choice silver. The lips of the righteous feed many. The mouth of the just bringeth forth wisdom. The lips of the wise diffuse knowledge. A wholesome tongue is a tree of life; and the words of a wise man's mouth are gracious.' Let foolish talking and jesting be laid aside. Let your speech be always with grace, seasoned with salt. Speak evil of no man. Be swift to hear, slow to speak. Suffer not thy mouth to cause thy flesh to sin; wherefore should God be angry with thy voice? Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

Set a watch, O Lord, before my mouth; keep the door of my lips.

The sentiments of primitive Christians respecting liberality for pious purposes, may be learned from the following quotation from Basil, Bishop of Cæsarea, who died in the year 379.

'One says, I will give to-morrow, to excuse himself from giving to day, Alas! do you know whether you shall be alive to-morrow in this place? Another says, I am poor, I have need enough myself of all my means. Yes, you are poor, you are destitute; but it is of love, of benignity, of faith, and of mercy. A third says, whom do I wrong? I keep only my own. I ask you, From whom did you receive those riches, and whence did you bring them? Did you not come naked from your mother's womb, and shall you not return naked to the dust? Whence did this wealth come? from chance? What is this but atheism? If you confess that you received it from God, why did it fall to your lot, rather than to another's? God is not unrighteous in the unequal division of property amongst men. Why are you rich, and why is this man poor? It is that you may receive the reward of dispensing your good's faithfully, and that the poor may receive the recompence of his patience. When, therefore, you appropriate to yourself that wealth which belongs to many, and of which you are the stewards, you are a robber.—We know not what necessities may happen.—Can you make this apology, while you spend your wealth on a thousand superfluities?—But I want it for my children.—But is it from you that your son received life? is it not from God? Ought he then to hinder you from obeying God's commandments? The riches that you will leave him, may be the occasion of his ruin. Who knows whether he will make a good or bad use of them?—He refutes the pretences of those who think to except themselves from doing good in their life-time, by leaving their goods, by wills, to the poor. 'Wretched man, to practise no good works, but with ink and paper! It seems, you wish you could have enjoyed your riches for ever, and then you would never have obeyed the precepts of the Gospel: it is to death, it seems, and not to you, that the poor are indebted. God will not be thus mocked; that which is dead is not to be offered to the sanctuary: offer up a living sacrafice. It is certain, that those who rely on Divine Providence, are like the springs which are not dried up by drawing from them, but send forth their waters with greater force. If you are poor, lend your money upon interest to God, who is rich.'

ANECDOTES

ON HUMAN LEARNING.

Dabschelim, King of the Indies, possessed a library so large, that it required an hundred Bramins to revise and keep it in order, and a thousand dromedaries to carry the books. As he had no intention to read all it contained, he commanded his Bramins to make extracts from it, for his use, of whatever they judged most valuable in any branch of literature. These doctors immediately undertook to furnish an abridgment, and after twenty years labour, composed from these several collections a small Encyclopedia, consisting of twelve thousand volumes, which thirty camels could carry with ease. They had the honour to present this to the king; but were astonished to hear him say, that he would not read a work which was a load for thirty camels. They then reduced their extracts so that they might be carried by fifteen, afterwards by ten, then by four, and then by two dromedaries. At last no more were left than were sufficient to load a mule of ordinary size. Unfortunately, Dabschelim had grown old while his library was abridged, and did not expect to live long enough to read to the end; this master-piece of learning. The sage Pilpay, his Visier, therefore thus addressed him: 'Though I have but an imperfect knowledge of the library of your sublime Majesty, yet can I make a kind of analysis of what it contains; very short, but extremely useful; you may read it in a minute; yet will it afford you sufficient matter for meditation during your whole life? At the same time, the Visier took the leaf of a palm-tree, and wrote on it, with a pencil of gold, the four following maxims.

'In the greater part of sciences there is only this single word, perhaps;—in all history but three phrases—they were born, they were wretched, and they died!'

'Take pleasure in nothing which is not commendable, and do every thing you take pleasure in. Think nothing but what is true, and utter not all you think.'

'Oh ye kings! subdue your passions, reign over yourselves, and you will consider the government of the world only as a recreation!'

'Oh ye Kings! oh, ye Nations! listen to a truth you never can hear too often, and of which sophist pretend to doubt—there is no happiness without virtue, and no virtue, without the fear of God!'

THE CAVILLER REPROVED.

A certain man went to a Dervis, and proposed three questions:—First, Why do they say that God is omni-present? I do not see him in any place; shew me where he is. 2dly, Why is man punished for crimes, since whatever he does, proceeds from God? Man has no free-will, for he cannot do any thing contrary to the will of God; and if he had power, he would do every thing for his own good.—3dly, How can God punish Satan in Hell-fire, since he is formed of that element: and what impression can fire make on itself?

The Dervis took up a large clod of earth, and struck him on the head with it. The man went to the Cadi, and said, 'I proposed three questions to such a Dervis, who flung such a clod of earth at me, as has made my head ache.' The Cadi having sent for the Dervis, asked, 'Why did you throw a clod of earth at his head, instead of answering his questions?' The Dervis replied, 'The clod of earth was an answer to his speech; he says, he has a pain in his head; let him shew me where it is, and I will make God visible to him. And why does he exhibit a complaint to you against me? whatever I did was the act of God; I did not strike him without the will of God; and what power do I posses!—And as he is compounded of earth, how can he suffer pain from that element?'—The man was confounded, and the Cadi highly pleased with the Dervis's answer.

MISCELLANEOUS REMARKS.

Religion, viewed properly, hath a beautiful face. It is innocent, and careful not to give offence; or, if it does so inadvertently, it wants to be reconciled; confesses its faults, prays to be forgiven, is desirous to be informed; is less adventurous, more circumspect; sensible of its own frailties; forgives every body; abounds in good-will; delights in good offices; is pleased with itself, and always looks cheerful! Why, then, will any one be so indiscreet as to dress this lovely form in such a frightful manner, as to terrify the beholder, instead of inviting him to embrace it.

'LIMBER VOWS.' There is always a fallacy in resolves of amendment, when some future time is assigned for beginning the work.—Whoever are unwilling to give attention to

the business of self-correction *to-day*, cannot be sincere in resolving to attend to it hereafter; because, if possessing the same dispositions, their repugnance will be as great, and their objections as strong *to-morrow*, next year, or at any future time, as they are at present. Accordingly, the Book that teaches Wisdom, solemnly exhorts and commands the children of men, to seek her NOW.

LABAN frequently changed Jacob's wages, yet Jacob never neglected Laban's work: If God should not grant us all that happiness we desire, but turn our comforts into sorrows, our Spring into Winter, yet we should never neglect to do his work, but continue waiting upon him till he shall lift up the light of his countenance upon us.

EPICTETUS says every thing hath two handles, the one soft and manageable, the other such as will not endure to be touched. If then your brother do you an injury, do not take it by the hot and hard handle, by representing to yourself all the aggravating circumstances of the fact: but look rather on the soft side, and extenuate it as much as possible, by considering the nearness of the relation, and the long friendship and familiarity, obligations to kindness, which a single provocation ought not to dissolve. And thus you will take the accident by its manageable handle.

LITERARY NOTICE.

The Editor of this work has issued proposals for publishing Doctor Doddridge's Works—two editions, in ten volumes royal octavo, collected from about twenty volumes, including his Life by Orton.

DR. DODDRIDGE, as a christian, a scholar, and a divine, ranks with the brightest ornaments of the British Nation. The friendship that subsisted between him and Dr. Watts was not more intimate than the resemblance of their talents and virtues was exact and striking. 'The number and variety of his works shew the intenseness of his industry, and the extent of the capacity. The zeal and purity of his faith were expressed and enforced by a polished diction. His mind was capacious, his curiosity excursive, and his diligence continual. Few men have left behind such purity of character, or such monuments of laborious piety.'

RELIGIOUS INTELLIGENCE.

Extract from the Report of the Directors to the Tenth General Meeting of the London Missionary Society, May 9, 10, and 11, 1804.

OTAHEITE.

It would have afforded great satisfaction to the Directors, to have been able to announce to the Society any important information from this distant quarter of the globe; but, during last year, only incomplete parts of the Journal of the Missionaries have come to hand. They have, however, lately been favoured with the welcome tidings of the complete restoration of tranquillity. From this kind interposition of Divine Providence, we are encouraged to hope, that the patient and persevering labours of our faithful brethren will be ultimately crowned with success. The Directors wait the arrival of the Journals, which may be expected to contain such information of the actual state of this Mission as may greatly assist their judgment as to the means of promoting its future interests.

AFRICA.

The whole Society has abundant cause for joy and thankfulness, that ever their attention was directed to the wretched inhabitants of South Africa; so many of whom have been turned from "darkness to light, and from the power of Satan unto God."

In the last Report, the Directors were only able to state concerning brother Kicherer, that his labours had been attended with considerable success. Since that time, information was received from Rotterdam, that he had arrived there, accompanied by three members of his Hottentot congregation. Upon due inquiry by the Society in Holland, and the statement which Mr. K. offered of his reasons and motives, the Directors could not but cordially approve of his conduct; and therefore invited him to an interview with them in London, together with the African strangers.

An opportunity to behold and converse with some of the first-fruits of the Missionary Society's labours in Africa, and to hear them declare, with their own lips, "the wonderful works of God," afforded a new and unequalled kind of satisfaction and delight. It was affecting, in no common degree, to hear these dear people, themselves recently delivered from the power of darkness, earnestly pleading in behalf of the Heathen world at large, and of their own countrymen in particular. A few sentences to this effect will not be deemed impertinent. One of of the Hottentot women thus expressed herself; "What a pity, what a sin it is, that you (Europeans) who have for so many years enjoyed, in great abundance, the heavenly bread, should keep it all to yourselves, and not spare one little crumb to the millions of poor Heathen;" adding, "that you may depend upon it, that you should not have the less for yourselves, by giving some to them; but that the Lord Jesus would bless you, and give you the more!" She also observed, that could we but conceive fully of the miserable situation of the Hottentots, we would certainly feel more compassion for them. She expressed her humble thanks to the English people for sending Missionaries among them; but entreated them earnestly to proceed further in this good work, the Lord having opened an effectual door, and there being yet so many thousands who know not the Lord.* When taking leave of the congregation, she said, "The last thing I would say, is, O pray for poor Heathen!"

It was the earnest wish of the Directors, that Mr. Kicherer and his friends might return to Africa as soon as possible, to resume his useful labours, and to refresh the hearts of his poor people, who parted with him in extreme regret, and who fully expected to see him in the month of March; but insuperable difficulties, arising from the renewal of hostilities, have hitherto prevented this desirable event: it is hoped, however, that a suitable conveyance in a neutral vessel may, ere long, be provided.

The same cause has operated to interrupt their intercourse with Dr. Vanderkemp, no direct advices having been received from him. Through the medium, however, of the Dutch Society who have been more successful in obtaining his letters, intelligence of a very interesting nature has been lately received.

* Several additional labourers are intended to accompany Mr. Kicherer to Africa.

FRANCE.

The Directors, a considerable time since, took measures to have the Scriptures printed in the French language, and to circulate them throughout that country. The New Testament is now finished and the old is in a state of forwardness. We hoped before this to have witnessed a more hopeful prospect of their general circulation, but since the misfortunes of war have been revived, it has been thought expedient to suspend further intercourse with that country. We, however, have some reasons to hope that the New Testament of our Lord and Saviour is silently diffusing its influence over this great nation. And we have also reasonable encouragement to think that several protestant congregations have been supplied with pastors during the last year.

NORTH-AMERICA.

Mr. Bentom still resides at Quebec, where he has sustained considerable opposition from persons who bear the Christian name, & who have prevailed on some of his less serious hearers to withdraw themselves from his ministry. He has not been able to extend his labours to the Indians; but his services in Quebec have, we trust, been useful to many. The obloquy, however, which his adversaries have contrived to throw upon him, appears to have brought his usefulness there to a stand; so that he is desirous of resigning his station to some other minister; a measure which the Directors conceive may be expedient, should the Society think proper to send another Missionary there, and a suitable person could be found who is able to preach in the French language: a qualification highly desirable for Missionaries in Canada.

Mr. Mitchell, who has resided for about three years in New Brunswick, has been an instrument of spiritual good to several individuals in that place. He has, however, left that part of the country, in consequence of his marriage; and removed to another spot, where, we hope he will still exert himself in the cause of Christ. The poor people to whom he preached at New Carlisle, appear to relish the good word of God, and who were engaged in building a better place of worship, are extremely desirous that the Society would furnish them with another minister. The Directors, wishing to comply with their laudable request, have determined on sending the Rev. Mr. Pidgeon, one of the students at Gosport. This appointment Mr. P. has accepted with perfect readiness; and having been ordained at Gosport, has sailed for America.

From letters received from Mr. Mitchell, it appears that, in a journey of considerable extent, he visited a great number of settlements inhabited by Highlanders, &c. many of whom were Catholics, and who gladly received the word.—Whole towns and districts were totally destitute of all religious ordinances, and seemed in danger to lose the very forms of Christianity: many of them expressed strong desires for the means of religious instruction; and would rejoice even in the occasional visits of an itinerant minister. Among persons of this description Mr. P. is to labour as much as possible; and to collect as particular an account as he is able of the state of religion throughout the province of New Brunswick. Information of this kind cannot fail of being highly interesting to Christians of this country, and may ultimately lead to some active measures for the more general diffusion of evangelical light in that dark part of the earth. It may be hoped, that a just and accurate representation of their pitiable state may induce our wealthy merchants, and others, to exert their benevolent endeavours in that quarter, upon a larger scale than may strictly comport with the precise object of the Missionary Society.

These observations are, in some measure, applicable to Newfoundland. Mr. Hillyard, whose faithful services in that island have been formerly reported, having fulfilled the term of his engagement with the Society, returned to England early in the last year; but feeling an earnest desire for further usefulness in Newfoundland, he voluntarily offered to resume the scene of his former labours. The Directors readily accepted his proposal; and he accordingly sailed from Liverpool in the latter end of the summer; and they have had the pleasure of hearing of his safe arrival at Carbonear.

ASIA.

The Directors would now solicit the attention of the Society towards the vast regions of the eastern world. These have long engaged the pity and the prayers of the Society; nor have the Directors ever lost sight of the stupendous object: they have repeatedly announced their earnest desires to send to the deluded millions of Asia the glad tidings of the glorious gospel, whenever the good providence of God should open their way, and furnish them with Missionaries whose talents

and dispostions should appear suited to such important stations as abound in that part of the globe. The period for entering upon the interesting service has at length arrived; and there are now on their way to those countries six brethren, two of whom are accompanied by their wives. The Rev. Mr. Vos superintends the Mission designed for Ceylon. His long standing in the Christian ministry; his faithful and successful labours therein, both in Holland and at the Cape of Good Hope, point him out as a person remarkably qualified to fill this station. He is accompanied by the brethren Ehrhardt and Palm, natives of Germany, who received their education for Missionary services at the seminary at Berlin. Mrs. Vos and Mrs. Palm have also an important service to occupy their zeal, in the instruction of the female natives, and in assisting in the education of children.

Those who are designed to labour on the continent of India, are the Rev. Messrs. Ringeltaube, Desgranges, and Cran. The first is a native of Prussia, who has already passed a short time in India. The other Missionaries have been about two years in the Seminary at Gosport; and the whole have been ordained to the office of the Christian ministry, and recommended to the grace of God in the discharge of the arduous and important service to which they are called. The Society will, no doubt, bear these devoted servants of God in their affectionate remembrance; and, at the throne of grace, implore in their behalf, the divine protection, counsel, and support, that they may make known among the Gentiles the unsearchable riches of Christ; and at length finish their course with joy!

For further intelligence from Asia see the Report from the Baptist Missionaries to their Society, page 28.

A Society, called THE BRITISH AND FOREIGN BIBLE SOCIETY, has been formed in London, whose "exclusive object is, to diffuse the knowledge of the Holy Scriptures by circulating them in the different languages spoken throughout Great-Britain and Ireland; and also, according to the extent of its funds, by promoting the printing of them in foreign languages, and the distribution of them in foreign countries." Perhaps no plan could have been proposed which would have bid fairer for being extensively useful, or could have been more catholic in its principles, less liable to the objections of sectarian zeal, or better calculated to engage *numbers* in its support. Every protestant must approve of it, because he professes to regard the Scriptures as the proper and only standard of faith. And it has been encouraged accordingly: the president is the right honourable John Lord Teignmouth: the Bishops of London, Durham, Exeter, and St. David's, Lord Radstock, Sir William Pepperill, Bart. Vice-Admiral Gambier, Charles Grant, Esq. M. P. and William Wilberforce, Esq. M. P. are the Vice-Presidents, and Henry Thornton, Esq. M. P. is Treasurer. In the list of subscribers we find the nobility, gentry, and commonalty, including even *servants;* the clergy and laity; members of the establishment and dissenters of various denominations:—all united in promoting this important work. The Address published by the Society, on "the Excellence of the Holy Scriptures," as a specimen of elegant composition, just reasoning, and striking remark is well worthy of attention; and as it perfectly coincides with our plan, we propose to gratify our readers with it (or at least with copious extracts from it) in some of our future numbers.

From a Correspondent at Beaufort, South-Carolina.

Beaufort, P. R. Dec. 18, 1804.

On Saturday last, the 15th inst. the New Independent Church in this place was opened for public worship. Service commenced a little after 11 o'clock in the forenoon. The Rev. Mr. Palmer, the pastor, preached from Psalm 82, v. 7. After sermon the committee of the church made a partial report of their proceedings; and the congregation voted thanks (among others) to those generous inhabitants of Charleston, who had subscribed so liberally and disinterestedly towards this building.

On Wednesday the 5th of December, the new Episcopal Church in the west part of Arlington, Vermont, was dedicated to the service of God.

Periodical Accounts of the Baptist Missionary Society. No. 12.

The accounts which are given of the superstitions and abominable idolatries of the Hindoos, are very affecting. On the 18th of April three women were burnt with the corpses of their husbands, on one pile, near the house of the Missionaries. This horrid act is looked upon by the

natives as a strong proof of the truth of their religion!

The public Papers inform us, that a Proclamation had been made by the British Governor to prevent this dreadful mischief in the districts subject to England; but it is nevertheless continued; so that at least 30,000 women perish annually by this diabolical superstition. May God, in his infinite mercy, put a stop to it!

OBITUARY.

MRS. MARY CREED.

Mrs. Creed had the privilege of being descended from ancestors who, for the sake of the gospel, left their property, their houses, and their country, to take refuge in this kingdom, from the persecution which followed the revocation of the Edict of Nantz. Her great grandfather was a Protestant minister in France, where he was some time concealed by his friends; but being discovered, he was dragg'd from his refuge, and fell a sacrafice to their barbarity,—sealing the truth with his blood, at the age of fourscore. Mrs. Creed lost her father very early in life; but had the happiness to be brought up by a pious mother. She was naturally disposed to retirement; in which it appears she spent much of her time, having no business, nor family to demand it. She had a strong desire to commune with the church, and the people of God; but her natural timidity prevented her presenting herself for church-fellowship; and it was some concern in her illness, that she had not sat at the Lord's Table: and in answer to what was said, by way of consolation on that subject, she replied, she knew it was not a saving ordinance; but it was the duty of the Christian, because it was the command of his Lord. For some considerable time after the commencement of her illness, her life was not thought to be in danger by the faculty; and, as she expressed herself at first, she thought this sickness was not unto death; and when she knew it was, the sting was taken away; she thanked the Lord that the enemy of souls had no power over her. That persons on the borders of the grave, as she was, were frequently distressed with doubts and fears;—she blessed the Lord that was not her case. She had been a little troubled by a dream; but these words of Dr. Watts,

" A feeble saint shall win the day,
" Tho' Death and Hell obstruct the way,"

were very encouraging to her. Speaking of her indisposition, she said, in the first decline of her health, she was anxious for life; but was now quite resigned to the Lord's will for life or death; and that her poor petitions had been answered. On its being observed, " When the enemy cometh in as a flood, it was promised that the Spirit of the Lord should lift up a standard against him," she was enabled to apply it as a precious promise to herself. She conversed much on the great atonement for sin; and begged the Lord would enable her, more and more, to lay the hand of faith upon the head of that great sacrifice; and she spoke of the sufferings which our Lord endured, to accomplish this great salvation for all those who believe in him.

These words, " Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame;—he remembereth we are dust," afforded her much consolation. She exclaimed, " How kind & good the Lord is to me! but I do not love him as I ought or wish." On its being related that Dr. Watts, in his dying hours, being reminded of his great usefulness in the church of Christ, replied, he had no more to trust to, or depend upon, than the weakest believer,—she said, " What a mercy it is that the weakest, such as I am has the same foundation as the strongest; the blood of Christ, which cleanseth from all sin." She found great pleasure and consolation in conversing on divine subjects: and from the prayers of her friends, whom she desired, as she drew near her end, to pray that she might have an easy dismission from the world. She was very thankful for that good hope she possessed, knowing in whom she had believed,—so that death itself appeared without terrors. She remarked of the happiness of being prepared to meet death before it began to make its visible approach; and how unable and unfit, in the time of pain and sickness, we are to begin so important a busines; adding, " What should I now do, had I got my religion to seek?"

On being told of the illness of a friend, too much inclined to the scheme of infidelity, she replied, " Don't mention it to me,—I cannot bear to hear of his awful situation; it troubles me much."—Being affected much on this occasion, on recovering, she said, " In that better world, sorrow and sighing shall for ever flee away." To those around her, she said, " This is a world of sorrow; but I hope we shall meet in Heaven, where there shall be neither pain nor parting." She was favoured with an habitual frame of thankfulness; and, but a few hours before her departure being raised up in the bed, she said, " See how good the Lord is to me! I don't know when I have been raised with so much ease." She desired that sweet hymn (which comforted her mother in her last moments) might be read to her, " O, for an overcoming faith to cheer my dying hours;" she added, " The frightful powers of the monster Death are all gone!"

At a time when she was supposed to be in a kind of a slumber (for she had not had any sleep for a great length of time) she said, " I am not sleeping, as you thought; but imagined I heard a a voice whisper a sweet invitation to me. I wish to depart and be with Christ, which is far better: we now see through a glass darkly; but then face to face." At this period, her dissolution was evidently drawing near; and on being asked if she was happy?—she replied, " Happy as a mortal can be, till rid of the body." The approach of death began to be rapid, and her speech became scarce intelligible; but by her lips it appeared she was engaged in prayer. In her departing moments, in broken accents could be distinguished,

" Jesus can make a dying bed
" Feel soft as downy pillows are;"

which were the last words she was heard to articulate:—so calm and serene were her dying moments, that the grim monster seemed disarmed of his terrors; and the scene naturally excited a desire from those who witnessed her happy state of mind, that they might die the death of the righteous; and that their latter end might be like hers.

PETER WETHERILL.

Sept. 16, 1803, died Peter Wetherill, aged twenty-two years, who attended the ministry of the Rev. R. Hill. He was of a serious turn of mind from a boy, fond of hearing the word preached, and reading the Scriptures and religious books; a dutiful son to his parents, and esteemed by all around him. The manner in which he behaved in his long sickness (which was a consumption) plainly proved the Lord was with him of a truth. At times, he was much harrassed by Satan. He often cried out, " Come Lord Jesus, and come quickly; why are thy chariot wheels so long in coming?" He was told by a friend the Lord would manifest himself to him, and he would not leave him nor forsake him. He replied, " If I do perish, it shall be at the feet of Jesus! O blessed Spirit, descend & remove these doubts and fears from me; I trust entirely on the blood and righteousness of Christ for salvation!"—It was observed that his sufferings were very great: he replied, " It is the Lord's doings." He never was heard to murmur. On the day of his death it pleased the Lord to remove all his doubts and fears; to reveal in his heart the knowledge of his dear Son. He cried out, " Christ is precious! the Lord now shines upon me; I long to depart, and be with my Saviour who died for me." His mother said to him, You sweat very much. He replied, " My Saviour sweat great drops of blood for me." About half an hour before he departed, his sister asked him if he was happy. He answered, " O happy, happy!" Prayer and praise were almost all that could be heard as long as his tongue could speak, or he had breath to draw.—At twelve o'clock at night he finished his course, fell asleep, and entered his eternal rest, departing this life without a struggle, sigh, or groan. J. H.

REV. ELI FORBES.

Died, at Gloucester, Massachusetts, in the 78th year of his age, the Rev. Eli Forbes, D. D. Pastor of the Congregational Church in that place.

Dr. Forbes was born at Westborough, in the county of Worcester, in October, O. S. 1726.

In the years 1758 and '59, he twice accompanied the provincial regiments under Col. Huggles, in the capacity of chaplain.

In 1762, he went as a Missionary to the Oneidas, the chief tribe of the six nations of Mohawks, and planted the first Christian church at Onoquagie, on the river Susquehannah, about a hundred and twenty miles from lake Ostiego, which is its source. Here also, he established two schools, one for children and another for adults; and having administered to the infant church the ordinance of the Lord's supper, he returned, leaving to Mr. A. Rice, his colleague, the care of the new institutions.

On his return from his mission to the Oneidas, Mr. Forbes brought with him four Indian children, one of whom he entered at Dartmouth College; and after furnishing them with such knowledge as would be most useful, returned the other three to the tribe to which they belonged. He likewise on this occasion, brought away a lad who was born in New-York and had been left among the Indians by his uncle, at so early an age, as completely to have been formed by their example, and viewed by them as one of their children.

This lad, through the fostering care of Doct. Forbes, was afterwards serviceable among those Indians, as a translator and agent.

In 1776, Doctor Forbes, at his own request, was dismissed from Brookfield, and soon after installed at Gloucester, where he died.

Died, at Goshen, Orange County, on the 21st of December, the Rev. NATHAN KER, minister of the Presbyterian Congregation, in that place, in the 69th year of his age, and the following day his funeral was attended, and a sermon preached by the Rev. Mr. King, from Revelations xiv. 13. Five other clergymen assisted at the last sad rituals.

Mr. Ker was born in New-Jersey, educated at Princeton College, and had been in the constant exercise of the gospel ministry at Goshen for more than 40 years.

" Happy man! thy days are ended,
" All thy mourning days below."

Died, at Wallingford (Con.) on the 21st ult. the Rev. SETH HIGBY, minister of the Baptist Church in that place. He was a man of exemplary piety and virtue, and an ornament to his holy profession.

WILLIAM SMALL, one of the African youths who were brought to England in 1799, for the purpose of obtaining a useful and religious education, died, in the neighbourhood of London, of a consumption.—There was good reason to conclude, that the labours of his benevolent patrons had not been in vain; and that he died in the faith and hope of the gospel of Christ.

POETRY.

THE GARDENER AND ROSE-TREE.

A FABLE.

By the Reverend Samuel Pearce.

IN a sweet spot, which wisdom chose,
Grew an unique, and lovely rose;
A flow'r so fair was seldom borne—
A rose almost without a thorn.
Each passing stranger stopp'd to view
A plant possessing charms so new.
" Sweet flow'r!" each lip was heard to say;
Nor less the owner pleased than they:
Rear'd by his hand with constant care,
And planted in his choice parterre,
Of all his garden this the pride,
No flow'r so much admir'd beside.

Nor did the rose unconscious bloom,
Nor feel ungrateful for the boon;
Oft as her guardian came that way,
Whether at dawn, or eve of day,
Expanded wide—her form unveiled,
She *double fragrance* then exhal'd.

As months roll'd on, the spring appear'd
Its genial rays the rose matur'd;
Forth from its root a shoot extends—
The parent Rose-tree downwards bends,
And with a joy unknown before,
Contemplates the yet embryo flow'r.

" Offspring most dear," she fondly said,
" Part of myself! beneath my shade,
" Safe shalt thou rise, whilst happy I,
" Transported with maternal joy,
" Shall see thy little buds appear,
" Unfold, and bloom in beauty here.
" What, tho' the lily, or jonquil,
" Or hyacinth, no longer fill
" The space around me—*all* shall be
" Abundantly made up in thee.
" What, tho' my present charms decay,
" And passing strangers no more say
" Of me, " *Sweet flower!*" yet, thou shalt raise
" Thy blooming head, & gain the praise;
" And this reverberated pleasure
" Shall be to me a world of treasure.
" Cheerful I part with former merit,
" That it my darling may inherit.
" Haste then the hours which bid thee bloom,
" And fill the Zephyrs with perfume."

Thus had the Rose-tree scarcely spoken,
Ere the sweet cup of bliss was broken—
The gard'ner came, and with one stroke
He from the root the offspring took,
Took from the soil wherein it grew,
And hid it from the parent's view.

Judge ye, who know a *mother's* cares
For the dear tender babe she bears,
The parent's anguish—Ye alone
Such sad vicissitudes have known.

Deep was the wound; nor slight the pain
Which made the Rose-tree thus complain:

" Dear little darling! art thou gone—
" Thy charms scarce to thy mother known!
" Remov'd so soon!—so suddenly
" Snatch'd from my fond maternal eye!
" What hast thou done? dear offspring! say,
" So *early* to be snatch'd away!
" What! gone for *ever!*—seen *no more!*
" For *ever* I thy loss deplore.
" Ye dews descend, with tears supply
" My now for ever tearful eye;
" Or rather come some *northern blast,*
" Dislodge my yielding roots in haste.
" *Whirlwinds arise*—my branches tear,
" And to some distant region bear,
" Far from this spot, a wretched mother,
" Whose fruit and joys are gone together."

As thus the anguish'd Rose-tree cry'd,
Her owner near her she espy'd:
Who in these gentle terms reprov'd
A plant, tho' murm'ring, still belov'd.

" Cease, beauteous flow'r, these useless cries,
" And let my lessons make thee wise.
" Art thou not mine? did not my hand
" Transplant thee from the barren sand,
" Where once a mean unsightly plant,
" Exposed to injury and want,
" Unknown and unadmir'd, I found,
" And brought thee to this fertile ground;
" With studious art improv'd thy form,
" Secur'd thee from th' inclement storm,
" And thro' the seasons of the year,
" Made thee my unabating care?
" Hast thou not blest thy happy lot,
" In such an owner—such a spot?
" But now, because thy shoot I've taken,
" Thy best of friends must be forsaken.
" Know, flow'r belov'd, e'en this affliction
" Shall prove to thee a benediction:
" Had I not the young plant remov'd,
" (So fondly by thy heart belov'd)
" Of me thy heart would scarce have thought,
" With gratitude no more be fraught:
" —Yea—thy own beauty be at stake,
" Surrender'd for thy offspring's sake.
" Nor think, that, hidden from thine eyes,
" The infant plant *neglected* lies—
" No—I've another garden, where
" In richer soil, and purer air
" It's now transplanted, there to shine
" In beauties fairer far than thine.
" Nor shalt thou always be apart
" From the dear darling of thy heart;
" For 'tis my purpose *thee* to bear
" In future time, and plant thee there,
" Where thy now absent off-set grows,
" And blossoms a celestial Rose.

" Be patient, then, till that set hour shall come,
" When thou, and thine shall in new beauties bloom:
" No more its absence shalt thou then deplore,
" Together grow, & ne'er be parted more.

These words to silence hush'd the plaintive Rose,
With deeper blushes redd'ning now she glows,
Submissive bow'd her unrepining head,
Again her wonted grateful fragrance shed—
Cry'd " thou hast taken only what's thine own,
" Therefore, thy will, my lord, not mine, be done."

Written on the anniversary of Dec. 25, 1789.

BY A LADY,

Whose only child died on that day.

OH day deplor'd! thy melancholy dawn
On scenes of pangful apprehension rose;
And ere thy lengthen'd hours of gloom were gone,
Confirm'd the sad anticipated woes.
On all those joys maternal fondness knows,
Those hopes whose beams on distant raptures play,
Thy course beheld the veil of darkness close,
And quench the last fond gleam of pleasure's ray,
While sunk in death's cold shades a tender victim lay.

And yet, Oh day of joy! on whose blest morn
Descending angels bore the voice of peace;

Proclaimed on earth the babe of Bethlehem born,
While with "glad tidings" shook the distant breeze.
Born th' imprison'd spirit to release
From Sin's dominion, and from Death's dark sway;
To bid Mortality's deep murmurs cease,
And rend the separating veil away
Which wrapt in superstition's gloom the bright celestial day.

How shall I mingle in the festive throng,
While memory renews distraction's hour?
Or how, exulting, raise the joyful song,
While my soul sinks in sad dejection's pow'r:
Yet though on earth despair's dark prospects lower,
This day celestial light dispels the gloom;
In heavenly vision bids the spirit tower,
And o'er the ruins of the darksome tomb
View scenes of love arise, and undecaying bloom.

Father of boundless mercies! Oh forgive
The tears which flow on this auspicious day!
Pity the heart where pining sorrows live,
When love and gratitude should swell the lay!
And from thy throne of light, may one blest ray
Of love, and heavenly radiance be given!
To free the weary soul from sorrow's sway,
(On her dark waves too long by tempest driven)
To lead her through a Saviour's love, to peace,—to Heaven!

The Editor will be much obliged by a poetical translation of the following excellent prayer.

O DEUS! ego amo te;
Nec amo te ut salves me,
Aut quia non amantes te
Æterno punis igne.
Tu, tu mi Jesu! totum me,
Amplexus es in cruce,
Tulisti Clavos, Lanceum,
Multamque ignominiam;
Innumeros dolores,
Sudores et angores,
Ac mortem; et hæc propter me
Ac pro me peccatore.
Cur igitur non amem te,
O Jesu amantissimè?
Non ut in cælo salves me,
Aut ne æternum damnes me;
Nec premii ulla spe;
Sed sicut tu amâsti me,
Sic amo et amabo te;
Solùm quia Rex meus es
Et solùm quia Deus es.

Inscription on a tree, overhanging a river in a garden.

HE who with base and impudent delay,
Neglects th' improvement of the present day,
Like the dull hind stops by the river's side,
Expecting till its waters shall subside:
In vain the waves their currents keep,
And flow forever onward to the deep.

The Evangelical Intelligencer.

DOCT. S. FINLEY.

Engrav'd for W. P. Farrand & Co. N°. 185. Market Street Philadelphia.